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*Our church, her
children and institutions*

Henry Coyle, Theodore Mayhew, Frank S. Hickey



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OUR CHURCH HER CHILDREN AND INSTITUTIONS

IN THREE VOLUMES.

Y

COMPILED AND EDITED

BY



HENRY COYLE — THEODORE MAYHEW — FRANK S. HICKEY

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An explicit exposition of Catholic Doctrine and pious practices.

Historical review of the Church in America since the landing of Columbus.

Authentic Sketches of the Religious Orders; their work and missions most
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A Compendium of the leading societies connected with the Catholic Church in America.

VOLUME I

TERSE AND TIMELY ARTICLES

BY

CARDINAL GIBBONS

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RT. REV. T. J. CONATY, D. D.

JOHN GILMARY SHEA

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LELIA HARDING BUGG

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AND MANY OTHER WRITERS OF NOTE.

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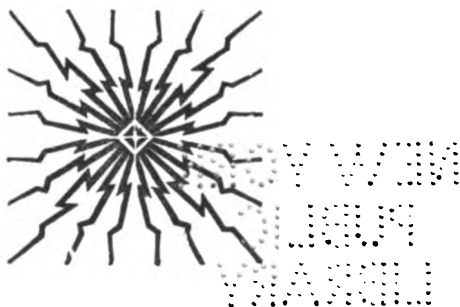
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Nihil Obstat

PATRICK J. SUPPLE

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Archbishop of Boston

PREFACE.

THIS work, without pretending to be an elaborate or exhaustive exposition, contains, in convenient compass, a brief history of the Catholic Church in this country from its beginning down to our own day, with biographical sketches, and information concerning the practices of our Holy Religion. It especially pictures the progress and expansion of the Church in New England. One of the most learned theologians in this country examined critically the historical articles, and made a general revision of the book.

The work will be found useful as a text-book for the more advanced instruction of young people, in the history, doctrine and practices of the Catholic Church. In a work of this kind historical completeness would be impossible, but if the space here is necessarily limited, there need not be any limit to the enquiring mind for further knowledge, which may owe its first impulse to the reading of this book.

The compilers' aim was to prepare a manual and guide for Catholics in the external practice of their Holy Religion, a book full of useful, interesting and necessary information for Catholic families regarding the Church and religious practices which it is often difficult to acquire without much labor and research. The compilers hope the book will become a standard work of Catholic instruction, and a family reference book upon matters concerning Catholic practice and observance. It contains a vast amount of useful information, doctrinal, biographical, historical, and statistical, clearly and attractively written, with elegant and profuse illustrations, and will be found valuable for Catholics who are not well-learned in their Catechism, or who have need to learn again that which they have forgotten of their faith.

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at on the day of in the
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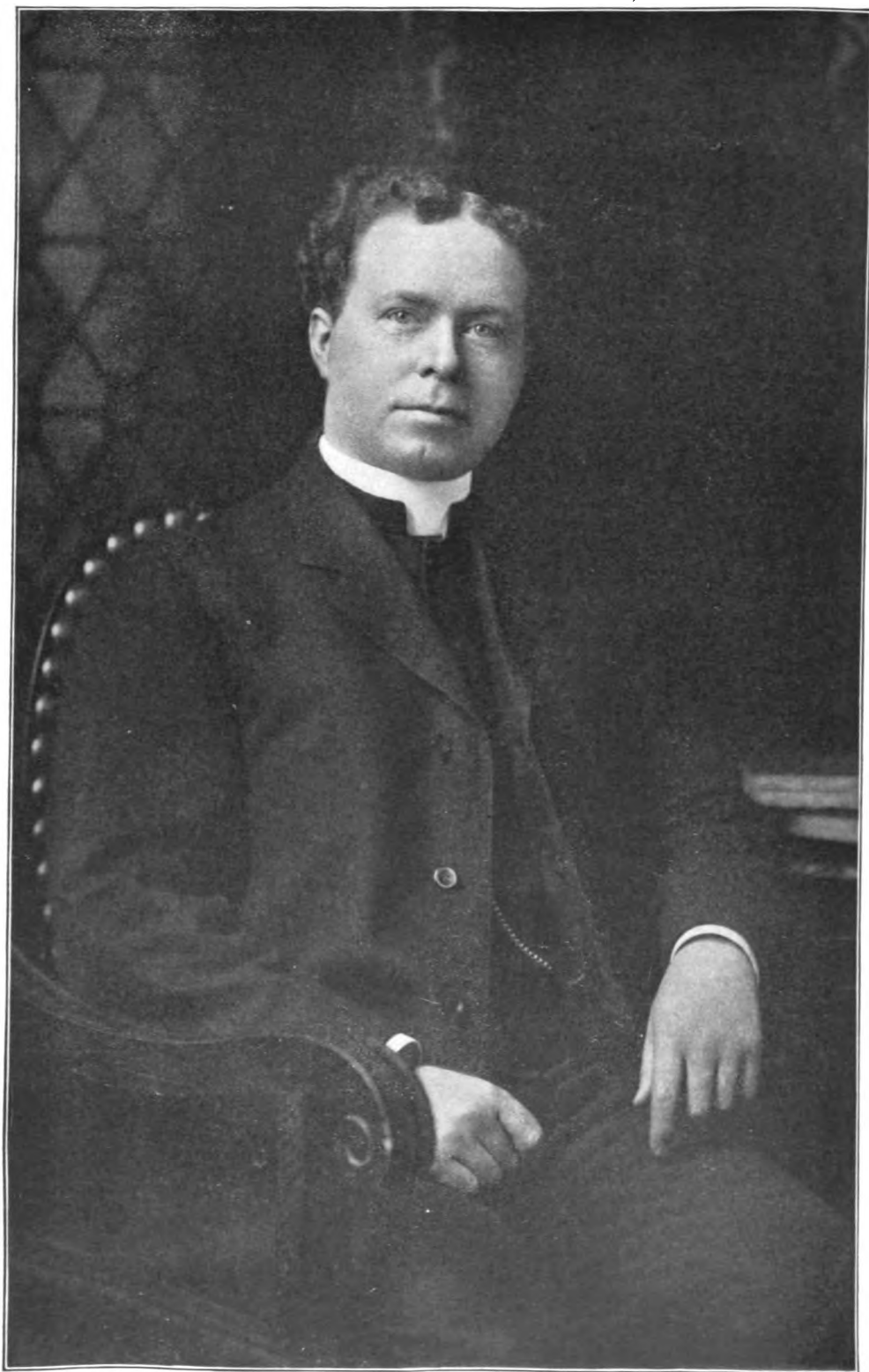
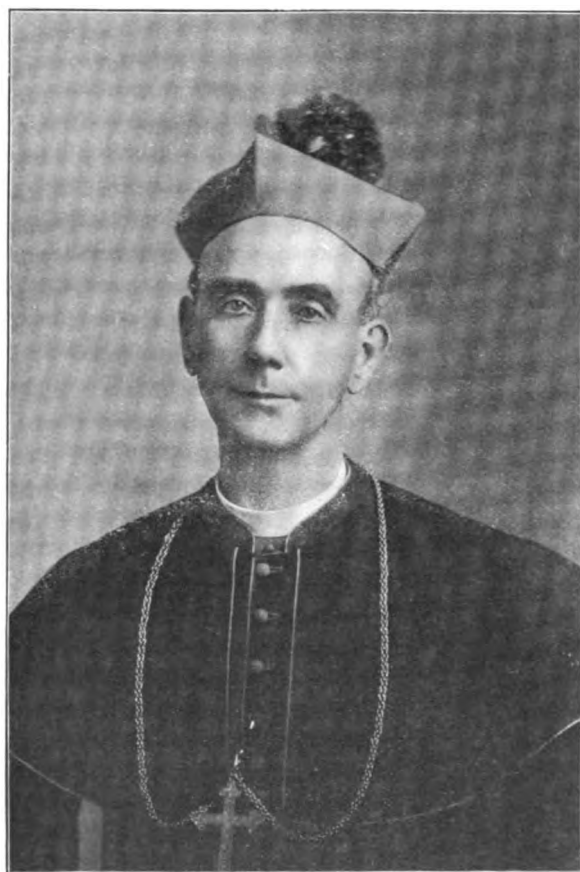


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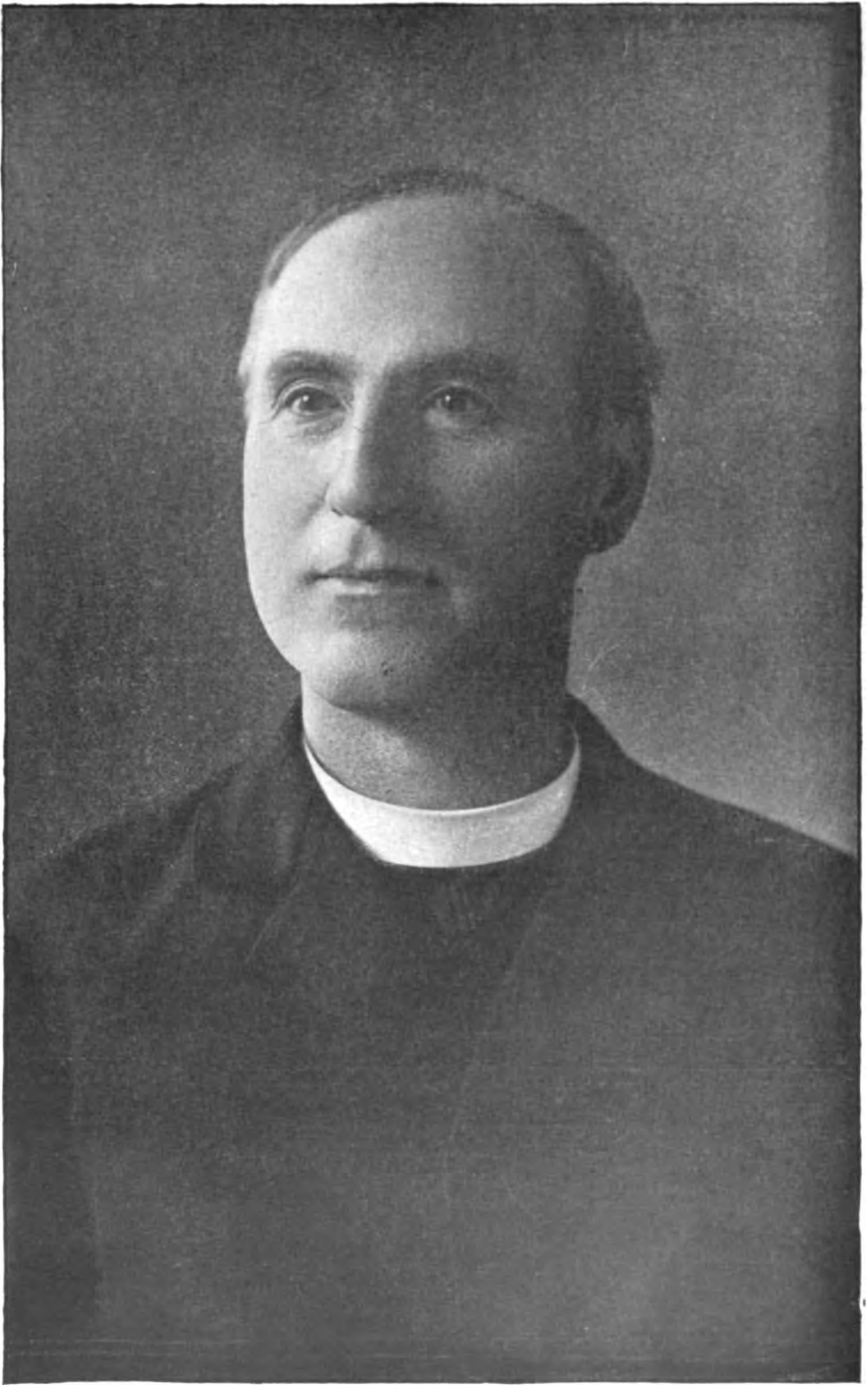


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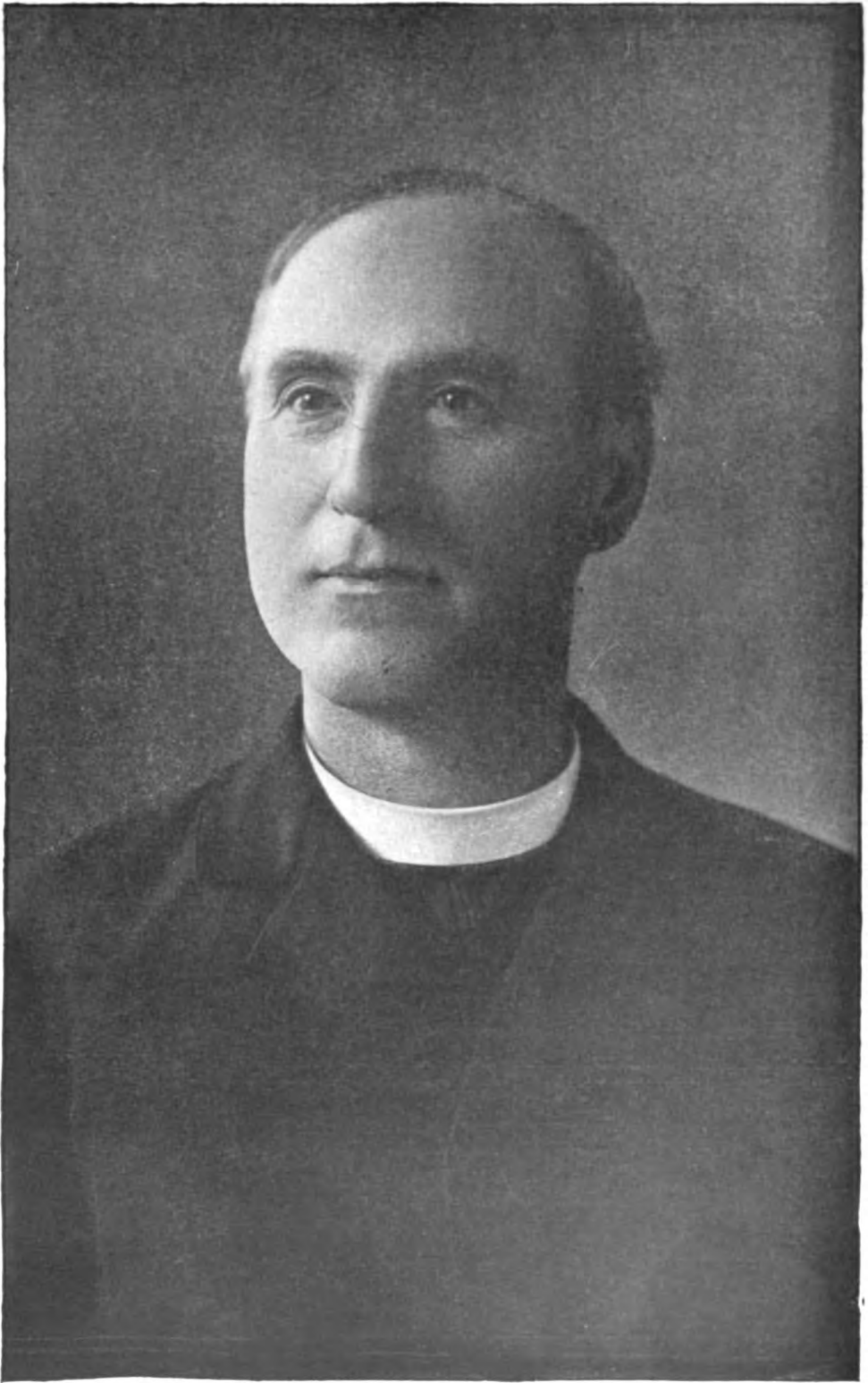


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CHILD.



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MADONNA AND
CHILD.



AT THE FOOT OF THE CROSS.

CHAPTER I.

Of the Sign of the Cross.

Q. Why do you treat of the sign of the cross, before you begin to speak of the sacraments?

A. Because this holy sign is made use of in all the sacraments, to give us to understand that they all have their whole force and efficacy from the cross, that is, from the death and passion of Jesus Christ. What is the sign of Christ, says St. Augustine,* which all know, but the Cross of Christ? which sign, if it be not applied to the foreheads of the believers, to the water with which they are baptized, to the chrism with which they are anointed, to the sacrifice with which they are fed, none of these things is duly performed.

Q. But did the primitive Christians only make use of the sign of the cross in the administration of the sacraments?

A. Not only then, but also upon all other occasions at every step, says the ancient and learned Tertullian,† at every coming in and going out, when we put on our clothes or shoes, when we wash, when we sit down to table, when we light a candle, when we go to bed — whatsoever conversation employs us, we imprint on our foreheads the sign of the cross.

Q. What is the meaning of this frequent use of the sign of the cross?

A. It is to show that we are not ashamed of the Cross of Christ; it is to make an open profession of our believing in a crucified God; it is to help us to bear always in mind His death and passion; and to nourish thereby in our souls the three divine virtues of Faith, Hope and Charity.

Q. How are these three divine virtues exercised in the frequent use of the cross?

A. First, faith is exercised, because, the sign of the cross brings to our remembrance the chief articles of the Christian belief, viz.: The Son of God dying for us upon the cross. Secondly, our hope is thereby daily nourished and increased; because this holy sign continually reminds us of the passion of Christ, on which is grounded all our hope for mercy, grace and salvation. Thirdly, charity, or the love of God, is excited in us by that sacred sign, by representing to us the love which God has showed us in dying upon the cross for us.

Q. In what manner do we make the sign of the cross?

A. In blessing ourselves, we form the sign of the cross by putting our right hand to the forehead, and so drawing, as it were, a line down to the breast or stomach, and then another line crossing the former from the left shoulder to the right: and the words that we pronounce at the same time are these: "In the name of the Father, and of the Son, and of the Holy Ghost"; by which we make a solemn profession of our faith in the blessed Trinity. But in blessing other persons or things we form the cross in the air with the right hand extended towards the thing we bless.

* Tract 119, in Joan.

† L. de Corona Milit. c. 3.

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Q. Have you anything more to add in favor of the cross, and the use of signing ourselves with the sign of the cross?

A. Yes, the cross is the standard of Christ, and is called by our Lord Himself (St. Matt. xxiv. 30), the sign of the Son of Man. It is the badge of all good Christians represented by the letter Tau,* ordered to be set as a mark upon the forehead of those that were to escape the wrath of God (Ezekiel ix. 4). It was given by our Lord to Constantine, the first Christian emperor, as a token and assurance of victory; when he and his whole army in their march against the tyrant Maxentius saw a cross formed of pure light, above the sun, with this inscription: "By this conquer;" which account the historian Eusebius, in his first book of the life of Constantine, declares he had from that emperor's own mouth. To which we may add that the sign of the cross was used of old by the holy fathers, as an invincible buckler against the devil, and a powerful means to dissipate his illusions; and that God has often made it an instrument in their hands of great and illustrious miracles, of which there are innumerable instances in ancient church history, and in the writings of the fathers, which it would be too tedious here to recount.

* St. Hierom. upon Ezek. ix.



CHAPTER II.

Of the Sacrament of Baptism.

Q. What do you mean by a sacrament?

A. An outward sign or ceremony of Christ's institution, by which grace is given to the soul of the worthy receiver.

Q. What are the necessary conditions for a thing to be a sacrament?

A. These three. First, it must be a sacred sign, and consequently, as to the outward performance, it must be visible or sensible. Secondly, this sacred sign must have annexed unto it a power of communicating grace to the soul. Thirdly, this must be by virtue of the ordinance or institution of Christ.

Q. How then do you prove that baptism is a sacrament, since the Scripture nowhere calls it so?

A. Because it has three conditions. First it is an outward visible sign, consisting in the washing with water, with the form of words prescribed by Christ. Secondly, it has a power of communicating grace to our souls in the way of a new birth; whence it is called by the Apostle (Tit. III. 5), "the laver or washing of regeneration and renewing of the Holy Ghost." Thirdly, we have the ordinance and institution of Christ (St. Matt. xxviii. 19), "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And (St. John III. 5), "Except a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God."

Q. In what manner must baptism be administered, so as to be valid?

A. It must be administered in true natural water, with this or the like form of words: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost"; which words ought to be pronounced at the same time as the water is applied to the person that is baptized, and by the same minister, who ought to have the same intention of doing what the Church does.

Q. What if these words, "I baptize thee," or any one of the names of the Three Persons should be left out?

A. In that case it would be no baptism.

Q. What if the baptism should be administered in rose-water, or any of the like artificial waters?

A. It would be no baptism.

Q. Ought baptism to be administered by dipping, or by pouring of the water; or by sprinkling of the water?

A. It may be administered validly in any of these ways; but the custom of the Church is to administer this sacrament either by dipping in the water, which is used in the East, or by pouring of the water upon the person baptized, which is more customary in these parts of Christendom. Moreover, it is the custom in all parts of the Catholic Church, and has been so from the Apostles' days, to dip or pour three times at the names of the Three Divine Persons; though we do not look upon this as so essential that the doing otherwise would render the baptism invalid.

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Q. What think you of those that administer baptism so slightly that it is doubtful whether it may in any sense be called an ablution or washing; as for instance those that administer it only with a fillip of a wet finger?

A. Such as these expose themselves to the danger of administering no baptism.

Q. What do you think of baptism administered by heretics, or schismatics?

A. The Church receives their baptism, if they observe the Catholic matter and form; that is, if they baptize with true natural water, and have the intention of doing what the Church does; pronouncing at the same time these words: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

Q. What think you of baptism administered with the due form of words, but without the sign of the cross?

A. The omission of this ceremony does not render the baptism invalid.

Q. What is your judgment of the baptism said to be administered by some modern Arians, "In the name of the Father, through the Son, in the Holy Ghost?"

A. Such a corruption of the form makes the baptism null and invalid.

Q. What is the doctrine of the Church as to baptism administered by a layman or by a woman?

A. If it be attempted without necessity, it is a criminal presumption; though even then the baptism is valid, and is not to be reiterated: but in a case of necessity, when a priest cannot be had, and a child is in immediate danger of death, baptism may not only validly, but also lawfully be administered by any person whatsoever. In which case a cleric, though only in lesser orders, is to be admitted preferably to a layman, and a man preferably to a woman, and a Catholic preferably to a heretic.

Q. How do you prove that infants may be baptized who are not capable of being taught or instructed in the faith?

A. I prove it, first, by a tradition which the Church has received from the Apostles,* and practised in all ages ever since; now, as none were more likely or better qualified than the Apostles, to understand the true meaning of the commission given them by their Master to baptize all nations, so none were more diligent than they to execute faithfully this commission according to His meaning and to teach their disciples to do the same. (St. Matt. xxviii. 20.) So that what the Church has received by tradition from the Apostles and their disciples, was undoubtedly agreeable to the commission of Christ.

Secondly, I prove it by comparing together two texts of Scripture, one of which declares that without baptism no one can enter into the kingdom of heaven; (St. John iii. 5) "Except a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." The other text declares that infants are capable of this kingdom (St. Luke xviii. 16), "Suffer little children to come to Me, and forbid them not; for of such is the kingdom of God:" and consequently they must be capable of baptism.

Thirdly, circumcision in the old law corresponded to baptism in the new law. and was a figure of it. (Colos. ii., 11, 12.) But circumcision was administered to infants. (Gen. xvii.) Therefore, baptism in like manner is to be administered to infants.

* St. Irenæus, I, 2, c. 39. Origen, I, 5, in c. 6, ad Rom. St. Cyprian, Ep. ad. Fidum. St. Chrysostom, Hom. ad Neophytes. St. Augustine, I, 10, de Gen. c. 23, etc.

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Fourthly, we read in Scripture of whole families baptized by St. Paul (Acts xvi. 15, 33, and I. Cor. i. 16). Now, it is probable that in so many whole families there were some infants.

Fifthly, as infants are not capable of helping themselves by faith and repentance, were they not capable of being helped by the sacrament of baptism, they could have no share in Christ, and no means to be delivered from original sin; and consequently almost one-half of mankind dying before the use of reason must inevitably perish, if infants were not to be baptized.

Sixthly, if infants' baptism were invalid, the gates of hell would have long since prevailed against the Church; yea, for many ages there would have been no such thing as Christians upon earth; since for many ages before the Anabaptists arose, all persons had been baptized in their infancy, which baptism, if it were null, there were no Christians, and consequently there was no Church. Where, then, was that promise of Christ (St. Matt. xvi. 19), "Upon this rock I will build My church, and the gates of hell shall not prevail against it," and (St. Matt. xxviii. 20), "Lo, I am with you always, even to the end of the world."

Besides, if infants' baptism be null, the first preachers of the Anabaptists had never received baptism, or had received it from those who never had been baptized. A likely set of men for bringing back God's truth banished from the world, who had not so much as received the first badge or character of a Christian; and who so far from having orders or mission, had not so much as been baptized.

Q. How do you prove against the Quakers that all persons ought to be baptized?

A. From the commission of Christ (St. Matt. xxviii. 19), "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." From that general sentence of our Lord (St. John iii. 5), "Except a man be born again of water and the Spirit, he cannot enter into the kingdom of God." From the practice of the Apostles and of the first Christians, who were all baptized: thus we read (Acts ii. 38), with relation to the converts to Christianity at Jerusalem, when they asked of the Apostles what they should do, that Peter said unto them: "Repent and be baptized every one of you in the name of Jesus Christ." And (ver. 41), "Then they that gladly received His word were baptized," etc. Thus we read of the Samaritans converted by Philip (Acts viii. 12, 13), that, "They were baptized both men and women; and that Simon (Magus) himself also believed and was baptized; as was also the eunuch of Queen Candace" (ver. 36, 38). Thus we find Paul baptized by Ananias (Acts ix. 18); Cornelius and his friends, by order of St. Peter (Acts x. 47, 48); Lydia and her household, by St. Paul (Acts xvi. 15), etc. In fine, from the perpetual belief and practice of the whole Church ever since the Apostles' days, which in all ages and all nations has ever administered baptism in water to all her children, and never looked upon any to be Christians until they were baptized. Now "if a person will not hear the Church let him be to thee as a heathen and a publican" (St. Matt. xviii. 17).

Q. How do you prove from Scripture that the Apostles gave baptism in water?

A. From Acts viii. 36, 38, "See here is water," said the eunuch to St. Philip, "what does hinder me to be baptized? . . . and they both went down into the water, both Philip and the eunuch, and he baptized him." And (Acts x. 47, 48),

OUR CHURCH, HER CHILDREN AND INSTITUTIONS.

"Can any man forbid water," said St. Peter, "that those should not be baptized which have received the Holy Ghost as well as we? and he commanded them to be baptized in the name of the Lord." Where we see that even they who received the Holy Ghost, and consequently had been baptized by the Spirit, were, nevertheless, commanded to be baptized in water. Hence, St. Paul (Ephes. v. 25, 26), tells us, that "Christ loved the Church, and gave Himself for it that He might sanctify it, cleansing it by the laver of water, in the word of life:" and (Heb. x. 22), "Let us draw near with a true heart — having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Q. What are the effects of the sacrament of baptism?

A. First, it washes away original sin, in which we are all born, by reason of the sin of our first father, Adam. Secondly, it remits all actual sins, which we ourselves have committed (in case we have committed any before baptism) both as to the guilt and pain. Thirdly, it infuses the habit of divine grace into our souls, and makes us the adopted children of God. Fourthly, it gives us a right and title to the kingdom of heaven. Fifthly, it imprints a character or spiritual mark in the soul. Sixthly, in fine, it lets us into the Church of God, and makes us children and members of the Church.

Q. How do you prove that all sins are remitted in baptism?

A. From Acts II. 38, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins;" (Acts XXII. 16), "Arise and be baptized," says Ananias to Paul, "and wash away thy sins [in the Greek be washed from thy sins] calling upon the name of the Lord." (Ezekiel XXXVI. 25), "I will pour clean water upon you, and you shall be cleansed from all your filthiness." Hence, in the Nicene creed, we confess one baptism unto the remission of sins.

Q. May not a person obtain the remission of his sins, and eternal salvation, without being actually baptized?

A. In two cases he may. The first is, when a person not yet baptized, but heartily desiring baptism, is put to death for the faith of Christ, before he can have this sacrament administered to him, for such a one is baptized in his own blood. The second case is, when a person, that can by no means procure the actual administration of baptism, has an earnest desire of it joined with a perfect love of God, and repentance of his sins, and dies in this disposition: for this is called the baptism of the Holy Ghost; *Baptismus Flaminis*.

Q. From whence has baptism the power of conferring grace, and washing away our sins?

A. From the institution of Christ, and in virtue of His blood, passion and death. From whence also all the other sacraments have their efficacy. For there is no obtaining mercy, grace or salvation, but through the passion of Jesus Christ.

Q. In what manner must a person that is come to years of discretion prepare himself for the sacrament of baptism?

A. By faith and repentance: and therefore it is necessary that he be first well instructed in the Christian doctrine, and that he firmly believe all the articles of the Catholic faith. Secondly, that he be heartily sorry for all his sins, firmly resolving to lead a good Christian life, to renounce all sinful habits, and to make full satisfaction to all whom he has in any way injured.

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Q. But what if a person should be baptized without being in these dispositions?

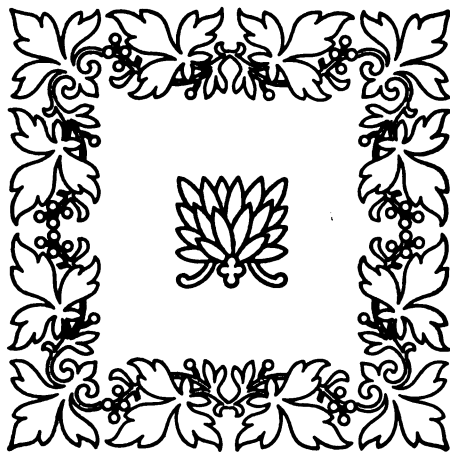
A. In that case he would receive the sacrament and character of baptism, **but** not the grace of the sacrament, nor the remission of his sins, which he cannot **obtain** until by a sincere repentance he detests and renounces all his sins.

Q. Is it necessary for a person to go to confession before he receives the sacrament of baptism?

A. No, it is not: because the sins committed before baptism are washed **away** by baptism, and not by the sacrament of penance; and therefore there is **no need** of confessing them.

Q. What think you of those that put off for a long time their children's baptism?

A. I think they are guilty of a sin, in exposing them to the danger of **dying** without baptism, since, as daily experience ought to convince them, young **children** are so quickly and so easily snatched away by death.



CHAPTER III.

The Ceremonies of Baptism; and the Manner of Administering this Sacrament in the Catholic Church.

Q. Why does the Church make use of so many ceremonies in baptism?

A. First, to render thereby this mystery more venerable to the people. Secondly, to make them understand the effect of this sacrament, and what the obligations are, which they contract in this sacrament.

Q. Are the ceremonies of baptism very ancient?

A. They are all of them very ancient, as may be demonstrated from the writings of the holy fathers; and as we know no beginning of them we have reason to conclude that they come from apostolical tradition.

Q. In what places does the Church administer the sacrament of baptism?

A. Regularly speaking, and excepting in the case of necessity, she does not allow baptism to be administered anywhere else but in the churches which have fonts; the water of which, by apostolical traditions, is solemnly blessed every year on the vigils of Easter and Whit-Sunday.

Q. What is the meaning of having godfathers and godmothers in baptism?

A. First, that they present to the Church the person that is to be baptized, and may be witnesses of his baptism; secondly, that they may answer in his name, and be sureties for his performance of the promises which they make for him.

Q. What is the duty of godfathers and godmothers?

A. To see, as much as lies in them, that their godchildren may be brought up in the true faith, and in the fear of God; that they be timely instructed in the whole Christian doctrine, and that they make good those engagements which they have made in their name.

Q. May all sorts of persons be admitted for godfathers and godmothers?

A. No; but only such as are duly qualified for discharging the obligations of a godfather or godmother; upon which account none are to be admitted that are not members of the Catholic Church; none whose lives are publicly scandalous, none who are ignorant of the Christian doctrine, etc. (Rit. Rom.)

Q. How many godfathers and godmothers may a person have in the Catholic Church?

A. The Council of Trent (Sess. 24, chap. 2), orders, that no one should have any more than one godfather and one godmother; that the spiritual kindred, which the child and its parents contract with the godfathers and godmothers, and which is an impediment of marriage, may not be extended to too many persons.

Q. In what order or manner does the Catholic Church proceed in the administration of baptism?

A. First, the priest having asked the name of the person that is to be baptized (which ought not to be any profane or heathenish name, but the name of some saint, by whose example he may be excited to a holy life, by whose prayers he may be protected), inquires of him: "*N.* what dost thou demand of the Church of

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God?" To which the person himself, if of age, or the godfather and godmother for him, answer, "Faith"; by which is meant not the bare virtue by which we believe what God teaches, but the whole body of Christianity, as comprehending both belief and practice; into which the faithful enter by the gate of baptism. The priest goes on and asks: "What does faith give thee?" Answ. "Life everlasting."

Priest. "If then thou wilt enter into life keep the commandments; thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind; and thy neighbor as thyself."

After this, the priest blows three times upon the face of the person that is to be baptized, saying: "Depart out of him, or her, O unclean spirit! and give place to the Holy Ghost the comforter." This ceremony was practised by the universal Church long before St. Augustine's days, who calls it* a most ancient tradition; and it is used in contempt of Satan, and to drive him away by the Holy Ghost, who is called the Spirit or breath of God.

Then the priest makes the sign of the cross on the forehead and on the breast of the person that is to be baptized, saying: "Receive the sign of the cross, upon thy forehead, and in thy heart; receive the faith of the heavenly commandments, and let thy manners be such that thou mayest now be the temple of God." This sign of the cross upon the forehead is to give us to understand that we are to make open profession of the faith of a crucified God, and never be ashamed of His cross; and the sign of the cross upon the breast is to teach us that we are always to have Christ crucified in our hearts.

After this, there follow some prayers for the person that is to be baptized, to beg of God to dispose his soul for the grace of baptism. Then the priest blesses some salt, and puts a grain of it in the mouth of the person that is to be baptized. By which ancient ceremony we are admonished to procure and maintain in our souls true wisdom and prudence, of which salt is an emblem or figure, inasmuch as it seasons and gives a relish to all things. Upon which account it was commanded in the law (Levit. II. 13), that salt should be used in every sacrifice or oblation made to God; to whom no offering can be pleasing where the salt of discretion is wanting. We are also admonished by this ceremony so to season our souls with the grace of God, as to keep them from the corruption of sin, as we make use of salt to keep things from corrupting.

Then the priest proceeds to the solemn prayers and exorcisms, used of old by the Catholic Church in the administration of baptism, to call out the devil from the soul, under whose power we are born by original sin. "I exorcise thee," says he, "O unclean spirit! in the name of the Father ✠, and of the Son ✠, and of the Holy Ghost ✠, that thou mayest go out, and depart from this servant of God, N. For He commands thee, O! thou accursed and condemned wretch, Who with His feet walked upon the sea, and stretched forth His right hand to Peter that was sinking. Therefore, O accursed devil, remember thy sentence, and give honor to the living and true God. Give honor to Jesus Christ His Son, and to the Holy Ghost, and depart from this servant of God, N. For our God and Lord Jesus Christ has vouchsafed to call him to His holy grace and blessing and to the font of baptism." Then he signs the forehead with the sign of the cross, saying: "And

* L. de Nuptis, c. 18 and 29.

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this sign of the holy cross, which we imprint on his forehead, mayest thou, O cursed devil! never dare to violate, through the same Christ our Lord. Amen."

All that has been hitherto set down of the prayers and ceremonies of baptism, is usually performed in the porch or entry of the church, to signify that the catechumen, or person that is to be baptized, is not worthy to enter into the church, until the devil first be cast out of his soul. But after these prayers and exorcisms the priest reaches forth the extremity of his stole to the catechumen, or if it be an infant, lays it upon him, and so introduces him into the church, saying: "*N.* Come into the temple of God that thou mayest have part with Christ, unto everlasting life, Amen."

Being come into the Church, the priest, jointly with the party that is to be baptized, or if it be an infant, with the godfather and godmother, recites aloud the Apostles' Creed and the Lord's Prayer. Then he reads another exorcism over the catechumen, commanding the devil to depart in the name, and by the power of the most blessed Trinity. After which, in imitation of Christ, Who cured with his spittle the man that was deaf and dumb (St. Mark vii. 32, etc.), he wets his finger with his spittle, and first touches the ears of the catechumen, saying, "Ephpheta," that is, be thou opened: then his nostrils, adding these words, "unto the odor of sweetness. But be thou put to flight, O devil! for the judgment of God will be at hand," by which ceremony the Church instructs her catechumens to have their ears open to God's truth, and to smell its sweetness; and begs this grace for them.

Then the priest asks the person that is to be baptized, "*N.* dost thou renounce Satan?" To which the person himself, if of age, otherwise the godfather and godmother in his name, answer, "I renounce him." The priest goes on, "And all his works?" Answ. "I renounce them." Priest. "And all his pomps?" Answ. "I renounce them."

This solemn renouncing of Satan, and his works, and his pomps, in the receiving of baptism, is a practice as ancient as the Church itself and in a particular manner requires our attention: because it is a promise and vow that we make to God, by which we engage ourselves to abandon the party of the devil, to have nothing to do with his works, that is, with the works of darkness and sin; and to cast away from us his pomps, that is, the maxims and vanities of the world. It is a covenant we make with God, by which we, on our part, promise Him our allegiance, and to fight against his enemies; and He, on His part, promises us life everlasting if we are faithful to our engagements. But in the moment we break this solemn covenant by wilful sin, we lose both the grace of baptism, and all that title to an eternal inheritance which we received in baptism, together with the dignity of children of God; and become immediately slaves to the devil, and children of hell.

After this renouncing Satan, and declaring war against him, to give us to understand what kind arms we are to procure in this spiritual conflict, the priest anoints the catechumen upon the breast, and between the shoulders, with holy oil, which is solemnly blessed by the bishop every year on Maundy-Thursday; which outward unction is to represent the inward anointing of the soul by divine grace, which, like a sacred oil, penetrates our hearts, heals the wounds of our souls, and fortifies them against our passions and concupiscences. Where note, that the

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anointing of the breast is to signify the necessity of fortifying the heart with heavenly courage, to act manfully, and to do our duty in all things; and the anointing between the shoulders is to signify the necessity of the like grace to bear and support all the adversities and crosses of this mortal life. The words which the priest uses at this conjuncture are, "I anoint thee with the oil of salvation in Christ Jesus our Lord, that thou mayest have eternal life. Amen."

Then the priest asks the catechumen: "N. dost thou believe in God the Father Almighty, Creator of heaven and earth?" Ans. "I believe." Priest "Dost thou believe in Jesus Christ, His only Son, our Lord, who was born and who suffered for us?" Ans. "I believe." Priest. "Dost thou believe in the Holy Ghost, the holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting?" Ans. "I believe." Which answers are made, either by the catechumen himself, if able, or by the godfather and godmother; and imply another part of the covenant of baptism, viz., the covenant of faith, by which we oblige ourselves to a steady and sincere profession of the great truths of Christianity, and that not by words alone, but by the constant practice of our lives.

After this the priest asks: "N. wilt thou be baptized?" Ans. "I will." Then the godfather and godmother both holding or touching their godchild, the priest pours the water upon his head three times in the form of a cross, or where the custom is to dip, dips him three times, saying at the same time these words: "N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." Which words are pronounced in such manner, that the three pourings of the water concur with the pronouncing of the three names of the Divine Persons. For the form is to be pronounced but once.

But if there be a doubt whether the person has been baptized before or not, then the priest makes use of this form, "N. if thou art not already baptized, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

Then the priest anoints the person baptized on the top of the head in form of a cross with holy chrism, which is a compound of oil and balm, solemnly consecrated by the bishop. Which ceremony comes from apostolical tradition, and gives us to understand, first, that in baptism we are made partakers with Christ (whose name signifies anointed), and have a share in His unction and grace. Secondly, that we partake also in some manner in His dignity of king and priest, for all Christians are called by St. Peter (1. Pet. II. 9), a royal priesthood and therefore we are anointed in this quality, as kings and priests are anointed. Thirdly, that we are consecrated to God by baptism, and therefore are anointed with holy chrism, which the Church is accustomed to make use of in anointing all those things which she so solemnly consecrates to the service of God. The prayer which the priest recites on this occasion is as follows. "May the Almighty God, the Father of our Lord Jesus Christ, who has regenerated thee of water and the Holy Ghost and who has given thee the remission of all thy sins, ✠ anoint thee with the chrism of salvation in the same Christ Jesus our Lord, unto life everlasting." "Amen." Then the priest says, "Peace be to thee." Ans. "And with thy spirit."

After which the priest puts upon the head of the person that has been baptized, a white linen cloth, commonly called the chrism, in place of the white garment

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with which the new Christians used formerly to be clothed in baptism, to signify the purity and innocence which we receive in baptism, and which we must take care to preserve until death. In putting on this white linen, the priest says: "Receive this white garment, which thou mayest carry unstained before the judgment seat of our Lord Jesus Christ, that thou mayest have eternal life. Amen." Then he puts a lighted candle into the hand of the person baptized, or of the godfather, saying: "Receive this burning light, and keep thy baptism without reproof; observe the commandments of God, that when our Lord shall come to His nuptials, thou mayest meet Him together with all the saints, in the heavenly court, and mayest have life eternal, and mayest live for ever and ever, Amen." Which ceremony alludes to the parable of the ten virgins (St. Matt. xxv.) who took their lamps and went forth to meet the bridegroom, and admonishes us to keep the light of faith ever burning by the oil of good works; that whensoever our Lord shall come, we may be found with our lamps burning, and may go in with Him into the eternal life of His heavenly kingdom.



CHAPTER IV.

Of the Sacrament of Confirmation, and of the Manner of Administering it.

Q. What do you mean by confirmation?

A. A sacrament by which the faithful after baptism receive the Holy Ghost, by the imposition of the hands of the bishop and prayer, accompanied with the unction of anointing of their foreheads with holy chrism.

Q. Why do you call it confirmation?

A. From its effect, which is to confirm or strengthen those that receive it in the profession of the true faith, to make them soldiers of Christ, and perfect Christians, and to arm them against their spiritual enemies.

Q. How do you prove from Scripture, that the Apostles practised confirmation?

A. I prove it from Acts VIII. 14, 15, 16, 17, 18, where we read of St. Peter and St. John confirming the Samaritans. "They prayed for them that they might receive the Holy Ghost, . . . then they laid their hands on them, and they received the Holy Ghost," etc.; item, Acts XIX. 5, 6. "They were baptized in the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Ghost came on them." It is of confirmation also that St. Paul speaks (Heb. VI. 1, 2), "Not laying again the foundation, etc., of the doctrine of baptism, and of laying on of hands," etc. And (1 Cor. I. 21, 22), "Now he who confirmeth us with you in Christ, and hath anointed us, is God: Who hath also sealed us, and given the earnest of the Spirit in our hearts."

Q. How do you prove that confirmation is a sacrament?

A. First, because it is plain from Acts VII. that the visible sign of the imposition of hands has annexed to it an invisible grace, viz., the imparting of the Holy Ghost: consequently confirmation is a visible sign of invisible grace, and therefore is a sacrament. Secondly, because the Church of God from the Apostles' days, has always believed it to be a sacrament and administered it as such. See *St. Dionysius, L. de Eccles., Hierarch, c. 4.* *Tertullian L. de Baptismo, c. 7.* *L. de Resurrectione carnis, c. 8.* *L. de Præscrip. adversus Hæreses. c. 4.* *St. Cornelius, Epist. ad. Fabium Antioch apud Eusebium, L. 6. Histor. c. 43.* *St. Cyprian, Epist. 70. ad Januarium, Epist. 72, ad Stephanum Papam. Epist. 73. ad Jubianum, Epist. 74. ad Pomperum. Firmilian, Epist. ad St. Cyprianum.* *The Council of Illiberis, Can. 38.* *The Council of Laodicea, Can. 48.* *St. Cyril of Jerusalem, Catech. 3, Mystag. St. Pacion. Epist. 1 & 3. ad Symnon & in Sermone de Baptismo.* *St. Ambrose, L. de iis qui mysteriis iniantur, c. 7.* *The Author of the Books of the Sacraments attributed to St. Ambrose, L. 3. c. 2.* *St. Optat of Milevis. L. 7. contra Parmenianum.* *St. Hierome in Dialogo contra Luciferianos.* *St. Innocentius, Epist. 9. ad Dicentum.* *St. Augustine, Tract. 6. in Epist. 1. Joannis, L. 2. contra Literas Petilani, c. 104, etc.* *St. Cyril of Alexandria, ad Joelis, 2, v. 24.* *St. Leo Pope, Serm. 4. de nativi.* *Theodoret in comment. ad Cantic. 1, v. 3.* *St. Gregory the Great, Homil. 17, in Evangelia, etc.*

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Q. Who is the minister of this sacrament ?

A. The ordinary minister of this sacrament is a bishop only.

Q. Can this sacrament be received any more than once ?

A. No, because like baptism, it imprints a character or spiritual mark in the soul, which always remains. Hence, those that are to be confirmed are obliged to be so much the more careful to come to this sacrament worthily, because, it can be received but once ; and if they then receive it unworthily, they have no share in the grace which is thereby communicated to the soul ; instead of which, they incur the guilt of a grievous sacrilege.

Q. In what disposition is a person to be, in order to approach worthily to the sacrament of confirmation ?

A. He must be free from mortal sin, and in the state of grace ; for the Holy Ghost will never come into a soul which Satan possesses by mortal sin.

Q. In what manner then must a person prepare himself for the sacrament of confirmation ?

A. First, he must examine his conscience, and if he finds it charged with wilful sin, he must take care to purge it by a good confession. Secondly, he must frequently and fervently call upon God, to dispose his soul for receiving the Holy Ghost.

Q. What kind of grace does this sacrament communicate to the soul ?

A. It communicates to the soul the fountain of all grace, the Holy Ghost, with all its gifts ; but more in particular a fortifying grace to strengthen the soul against all visible and invisible enemies of the faith.

Q. Is then this sacrament absolutely necessary to salvation ?

A. It is not so necessary, but that a person may be saved without it ; yet, it would be a sin to neglect it, when a person might conveniently have it ; and a crime to contemn or despise it.

Q. What kind of persons stand most in need of the grace of this sacrament ?

A. Those that are the most exposed to persecutions upon account of their religion, or to temptations against faith.

Q. At what age may a person be confirmed ?

A. Ordinarily speaking, the Church does not give confirmation until the person is come to the use of reason, though sometimes she confirms infants ; in which case great care must be taken, and they be put in mind, when they come to the use of reason, that they have received this sacrament.

Q. What is the obligation that a Christian takes upon him in confirmation ?

A. He lists himself there for a soldier of Christ ; and consequently is obliged, after having received this sacrament, to fight manfully the battles of his Lord.

Q. May a person have a godfather or godmother in confirmation ?

A. He may by way of an instructor and encourager in the spiritual welfare ; and this godfather or godmother contracts the like obligations as in the sacrament of baptism, and the same spiritual kindred.

Q. May a person that is confirmed take a new name ?

A. It is useful so to do, not by way of changing one's name of baptism, but by way of adding to it another name of some saint, to whom one has a particular devotion, and by whose prayers he hopes to acquit himself more faithfully of the obligations of a soldier in Christ.

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Q. Is a person obliged to receive this sacrament fasting?

A. No, he is not, though it is advisable so to receive it.

Q. In what manner is the sacrament of confirmation administered?

A. First: the bishop turning toward those that are to be confirmed, with his hands joined before his breast, says: "May the Holy Ghost come down upon you, and the power of the Most High keep you from sins."

Ans. "Amen."

Then signing himself with the sign of the cross he says: "Our help is in the name of the Lord."

Ans. "Who made heaven and earth," etc.

Then extending his hands towards those that are to be confirmed (which is what the ancients call the imposition of hands), he prays that they may receive the Holy Ghost.

Bishop. *Let us pray.*

O Almighty everlasting God! who has vouchsafed to regenerate these Thy servants by water and the Holy Ghost; and who hast given them the remission of all their sins; send forth upon them Thy sevenfold Holy Spirit, the Comforter from heaven. *Ans.* Amen.

Bishop. The spirit of wisdom and of understanding.

Answer. Amen.

Bishop. The spirit of counsel and of fortitude.

Answer. Amen.

Bishop. The spirit of knowledge and of piety.

Answer. Amen.

Bishop. Replenish them with the spirit of Thy fear, and sign them with the sign of the cross ✠ of Christ, in Thy mercy, unto life everlasting: Through the same Jesus Christ, Thy Son our Lord, who liveth and reigneth with Thee in the unity of the same Holy Spirit, one God, for ever and ever. Amen.

Then the bishop makes the sign of the cross with holy chrism, upon the forehead of each one of those that are to be confirmed, saying: "N. I sign thee with the sign of the cross, I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

After which he gives the person confirmed a little blow on the cheek, saying, "*Pax tecum,*" that is, peace be with thee.

Then the bishop, standing with his face towards the altar, prays for those that have been confirmed, that the Holy Ghost may ever dwell in their hearts, and make them the temple of His glory. And then dismisses them with this blessing: "Behold, thus shall every man be blessed, who feareth the Lord. May the Lord bless you from Sion, that you may see the good things of Jerusalem all the days of your life; and may have life everlasting. Amen."

Q. I would willingly be instructed in the meaning of these ceremonies: therefore, pray tell me first why the Church makes use of chrism in confirmation, and what this chrism is?

A. Chrism is a compound of oil of olives and balm of Gilead, solemnly consecrated by the bishop on Maundy-Thursday: and the unction, or outward anointing the forehead with chrism, is to represent the inward anointing of the soul in this

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sacrament with the Holy Ghost. The oil, whose properties are to fortify the limbs, and to give a certain vigor to the body, to assuage our pains, etc., represents the like spiritual effects of the grace of this sacrament in the soul, and the balm, which is of a sweet smell, represents the good odor or sweet savor of Christian virtues, and an innocent life, with which we are to edify our neighbors after having received the sacrament.

Q. Why is this unction made on the forehead, and in form of the cross?

A. To give us to understand that the effect of this sacrament is to arm us against wordly fear and shame; and therefore we receive the standard of the cross of Christ upon our foreheads, to teach us to make an open profession of His doctrine and maxims: and not to flinch from this profession for fear of anything that the world can either say or do.

Q. What is the meaning of the Bishop's giving a little blow on the cheek to the person that is confirmed?

A. It is to imprint in his mind, that from this time forward he is to be ready, like a true soldier of Jesus Christ, to suffer patiently all kinds of affronts and injuries for his faith.

Q. And why does the bishop, at the same time as he gives the blow, say, "Peace be with thee?"

A. To signify that the true peace of God, which as St. Paul says* exceeds all understanding, is chiefly to be found in patient suffering for God and His truths.

* Philip, iv. 7.



CHAPTER V.

Of the Sacrament of the Eucharist.

Q. What do you mean by the sacrament of the Eucharist?

A. The sacrament which our Lord Jesus Christ instituted at His last supper, in which He gives us His body and blood under the forms or appearances of bread and wine.

Q. Why do you call this sacrament the Eucharist?

A. Because the primitive Church and the holy fathers* have usually called it so: for the word Eucharist in the Greek signifies thanksgiving, and is applied to this sacrament, because of the thanksgiving which our Lord offered in the first institution of it (St. Matt. xxvi. 27; St. Mark xiv. 23; St. Luke xxii. 19; 1 Cor. xi. 24). And because of the thanksgiving with which we are obliged to offer and receive this great sacrament and sacrifice, which contains the abridgment of all God's wonders, the fountain of all grace, the standing memorial of our redemption, and the pledge of a happy eternity. This Blessed Sacrament is also called the holy communion, because it unites the faithful with one another, and with their head, Christ Jesus (1 Cor. x. 16, 17). And it is called the supper of the Lord because it was first instituted by Christ, at His last supper.

Q. What is the faith of the Catholic Church, concerning this sacrament?

A. That the bread and wine are changed by the consecration into the body and blood of Christ.

Q. Is it then the belief of the Church that Jesus Christ Himself, true God and man, is truly, really and substantially present in the Blessed Sacrament?

A. It is, for where the body and blood of Christ are, there His soul also and His divinity must needs be. And consequently, there must be whole Christ, God and man; there is no taking Him in pieces.

Q. Is that which they receive in this sacrament the same body as that which was born of the Blessed Virgin, and which suffered for us upon the cross?

A. It is the same body: for Christ never had but one body: the only difference is that then His body was mortal and passible, it is now immortal and impassible.

Q. Then the body of Christ in the sacrament cannot be hurt or divided, neither is it capable of being digested or corrupted?

A. No, certainly, for though the sacramental species, or the outward forms of bread and wine are liable to these changes, the body of Christ is not.

Q. Is it then a spiritual body?

A. It may be called a spiritual body, in the same sense as St. Paul (1 Cor. xx. 44), speaking of the resurrection of the body, says, "It is sown a natural body, it is raised a spiritual body"; not but that it still remains a true body, as to all that is essential to a body; but that it partakes in some measure of the qualities and properties of a spirit.

* St. Justin, in Apolog. 2. St. Irenæus, l. 4. c. 34. Tertullian L. de Cor. militis, c. 3. St. Cyprian, Epist. 54. First Council of Nice, Can. 18.

First Proof of the Real Presence from the Words of Christ at the First Institution of this Blessed Sacrament.

Q. How do you prove the real presence of the body and blood of Christ in this sacrament?

A. I prove it first from the express and plain words of Christ Himself, the eternal truth, delivered at the time of the first institution of this Blessed Sacrament, and recorded in no less than four different places in the New Testament, viz.: (St. Matt. xxvi. 26, 27; St. Mark xiv. 22, 24; St. Luke, xxii. 19,; 1 Cor. xi. 24, 25). In all these places Christ Himself assures us that what He gives us in the Blessed Sacrament is His own body and blood (St. Matt. xxvi.), "Take; eat; this is My BODY . . . This is My BLOOD of the New Testament, which is shed for many for the remission of sins." (St. Mark xiv.), "Take; eat; this is My body — This is My blood of the New Testament, which is shed for many." (St. Luke xxii.), "This is My body which is given for you — This cup is the New Testament, in My blood which is shed for you." (1 Cor. xi.), "This is My body which is broken (*klo-menon*, sacrificed) for you — This cup is the New Testament in My blood." Now the body which was given and sacrificed for us, the blood of the New Testament which was shed for us, are verily and indeed the real body and blood of Christ. Therefore, what Christ gives us in this Blessed Sacrament is His real body and blood: nothing can be more plain.

Q. Why do you take these words of Christ at His last supper according to the letter, rather than in the figurative sense?

A. You might as well ask a traveller why he chooses the high-road, rather than to go by by-paths with evident danger of losing his way. We take the words of Christ, according to their plain, obvious and natural meaning, agreeably to that general rule acknowledged by our adversaries,* that in interpreting Scripture, the literal sense of the words is not to be forsaken, and a figurative one followed without necessity; and that the natural and proper sense is always to be preferred, where the case will admit it. It is not, therefore, incumbent upon us to give a reason why we take these words of Christ according to their natural and proper sense: but it is our adversaries' business to show a necessity of taking them otherwise. The words themselves plainly speak for us; for Christ did not say, This is a figure of My body, and this is a figure of My blood; but He said, This is My body, and this is My blood. It is their duty, as they tender the salvation of their souls, to beware of offering violence to texts so plain, and of wresting them from their evident meaning.

However, we have many reasons to offer why we take the words of Christ, (which He spoke at His last supper in the institution of the Blessed Sacrament), in their most plain, natural and obvious meaning. First, because He was then all alone with His twelve Apostles, His bosom friends and confidants, to whom He was

* Dr. Harris's sermon on Transubstantiation, p. 7, 8.

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always accustomed to explain in clear terms whatever was obscure in His parables or other discourses to the people (St. Mark iv. 11). "To you," says He to His disciples, "it is given to know the mystery (the secrets) of the kingdom of God, but unto them that are without, all things are done in parables." And (ver. 34), "Without a parable spoke He not unto them (the people), but when they were alone He expounded all things to His disciples." (St. John xv. 15), "Henceforth I call you not servants; for the servant knoweth not what His Lord doth: but I have called you friends, for all things that I have heard of My Father, I have made known unto you." How then is it likely that on this most important occasion of all, when the very night before His death, He was taking His last leave and farewell of these His dear friends, He should deliver Himself to them in terms which (if they are not to be taken according to the letter), are obscure beyond all example, and not anywhere to be paralleled?

Secondly, He was at that time making a covenant which was to last as long as time itself should last: He was enacting a law, which was to be forever observed in His Church. He was instituting a sacrament, which was to be frequented by all the faithful until He should come: He was, in fine, making His last will and testament, and thereby bequeathing to His disciples, and to us all, an admirable legacy and pledge of His love. Now, such is the nature of all these things, viz., of a covenant, of a law, of a sacrament, of a last will and testament, that, as he that makes a covenant, a law, etc., always designs that what he covenants, appoints or ordains, should be rightly observed and fulfilled, so of consequence he always designs that it should be rightly understood; and therefore always expresses himself in plain and clear terms in his covenants, laws, etc. This is what all wise men ever observe in their covenants, laws, and last wills, industriously avoiding all obscure expressions, which may give occasion to their being misunderstood, or to contentions and lawsuits about their meaning. This is what God Himself observed in the old covenant; in all the ceremonial and moral precepts of the law: in all the commandments, in the institution of the legal sacraments, etc. All are expressed in most clear and plain terms. It can then be nothing less than impeaching the wisdom of the Son of God, to imagine that He should make His new law and everlasting covenant in figurative and obscure terms, which He knew would be misunderstood by the greatest part of Christendom; or to suppose that He should institute the chief of all His sacraments, under such a form of words, which in their plain, natural and obvious meaning, imply a thing so widely different from what He gives us therein, as His own body is from a bit of bread; or, in fine, to believe that He would make His last will and testament in words affectedly ambiguous and obscure; which if taken according to that sense which they seem evidently to express, must lead His children into a pernicious error concerning the legacy that He bequeathes them.

In effect, our Lord certainly foresaw that His words would be taken according to the letter by the bulk of all Christendom; that innumerable of the most learned and most holy would understand them so; that the Church even in her general councils would interpret His words in this sense. It must be then contrary to all probability that He who foresaw all this would affect to express Himself in this manner, in His last will and testament, had He not meant what He said, or that

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He should not have somewhere explained Himself in a more clear way, to prevent the dreadful consequences of His whole Church authorizing an error in a matter of so great importance.

Q. Have you any other reason to offer for taking the words of the institution according to the letter rather than in a figurative sense?

A. Yes, we have for so doing, as I have just now hinted, the authority of the best and most authentic interpreter of God's words, viz.: His holy Church; which has always understood these words of Christ in their plain, literal sense, and condemned all those that have presumed to wrest them to a figure. Witness the many synods held against Berengarius; and the decrees of the general councils of Lateran, Constance and Trent. Now, against this authority hell's gates shall never prevail (St. Matt. xvi. 18). And with this interpreter Christ has promised, that both He Himself and the Holy Ghost, the spirit of truth, should abide for ever. (St. Matt. xxviii. 20, and St. John xiv. 16, 17.)

Q. But are not many of Christ's sayings to be understood figuratively, as when He says, He is a door, a vine, etc.? And why then may not also the words of the institution of the Blessed Sacrament be understood figuratively?

A. It is a very bad argument to pretend to infer that because some of Christ's words are to be taken figuratively, therefore all are to be taken so: that because in His parables or similitudes His words are not to be taken according to the letter, therefore we are to wrest to a figurative sense, the words of the institution of His solemn covenant, law, sacrament, and testament, at His last supper: that because He has called Himself a door, or a vine, in circumstances in which He neither was, nor ever could be misunderstood by any one (He having taken so much care in the same places to explain His own meaning), therefore He would call bread and wine His body and blood, in circumstances in which it was natural to understand His words according to the letter, as He foresaw all Christendom would understand them, and yet has taken no care to prevent this interpretation of them.

There is therefore a manifold disparity between the case of the expressions you mention, viz., I am the door, the vine, etc., and the words of His last supper, "This is my body, this is My blood." First, because the former are delivered as parables and similitudes, and consequently as figures; the latter are the words of a covenant, sacrament, and testament, and therefore, are to be understood according to their most plain and obvious meaning. Secondly, because the former are explained by Christ Himself in the same places in a figurative sense, the latter are not. Thirdly, because the former are worded in such a manner, as to carry with them the evidence of a figure, so that no man alive can possibly misunderstand them, or take them in any other than a figurative meaning; the latter are so expressed, and so evidently imply the literal sense, that they that have been the most desirous to find a figure in them have been puzzled to do it,* and all Christendom has for many ages judged without the least scruple that they ought to be taken according to the letter. Fourthly, because the Church of God has authorized the literal interpretation of the words of the institution of the Blessed Sacrament: not so of those other expressions. In fine, because according to the common laws and customs of speech a

* It was the case of Luther himself, as we learn from his epistle to his friends at Strasburg, tom. 5. fol. 502; and of Zuinglius, as we learn from his epistle to Pomeranus, fol. 256.

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thing may, indeed, by an elegant figure, be called by the name of that thing of which it has the qualities or properties, and thus Christ, by having in Himself the property of a door, inasmuch as it is by Him that we must enter into His sheepfold (St. John x. 9), and the property of the vine, in giving life and fruit to its branches (St. John xv. 1), might, according to the usual laws of speech, elegantly call Himself a door and a vine, but it would be no elegant metaphor, to call bread and wine without making any change in them, His body and blood; because bread and wine have in themselves neither any similitude nor quality, nor property of Christ's body and blood; as it would be absurd, for the same reason, to point at any particular door or vine, and say, this is Jesus Christ.

Q. But, may not the sign or figure according to the common laws of speech, be called by the name of the thing signified? And have we not instances of this nature in Scripture; as, when Joseph, interpreting the dream of Pharaoh (Gen. xli. 26), says "The seven good kine, are seven good years?" and our Lord interpreting the parable of the sower (St. Luke viii. 11), says, "The seed is the Word of God," and St. Paul (1 Cor. x. 4), says: "The rock was Christ"?

A. In certain cases, when a thing is already known to be a sign or figure of something else, which it signifies or represents, it may indeed, according to the common laws of speech and the use of the Scripture, be said to be such or such a thing; as in the interpretation of dreams, parables, ancient figures, and upon such like occasions; where, when a thing is said to be this or that, the meaning is evident, viz., that it signifies or represents this or that. But it is not the same in the first institution of a sign or figure; because, when a thing is not known beforehand to be a sign or representation of some other thing, to call it abruptly by a foreign name would be contrary to all laws of speech, and both absurd and unintelligible. As for instance, if a person, by an act of memory, has appointed within himself that an oak tree should be a sign or memorandum of Alexander the Great, and pointing to the tree, should gravely tell his friends (who were not acquainted with his design) this is that hero that overcame Darius, such a proposition as this would justly be censured as nonsensical and unworthy of a wise man; because such a figure of speech would be contrary to all laws of speech, and unintelligible. Just so would it have been, if our Saviour, at His last supper, without giving His disciples any warning beforehand, any meaning to speak figuratively, and without their considering beforehand the bread and wine as signs and representations of anything else, should have abruptly told them, "This is My body, this is My blood," had He not meant that they were so indeed. For abstracting from the change which Christ was pleased to make in the elements by His Almighty word, a bit of bread has no more similitude to the body of Christ than an oak tree has to Alexander the Great. So that nothing but the real presence of Christ's body and blood could verify His words at His last supper, or vindicate them from being highly absurd and unworthy of the Son of God.

Q. But do not those words which our Lord spoke (St. Luke xxii. 19), "This do in remembrance of Me," sufficiently clear up the difficulty, and determine His other words to a figurative sense?

A. These words, "Do in remembrance of Me," inform us indeed of the end for which we are to offer up, and to receive the body and blood of Christ, viz., for a

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perpetual commemoration of His death (1 Cor. XI. 26), but they no way interfere with these other words: "This is My body, and this is My blood," so as to explain away the real presence of Christ's body and blood. For why should Christ's body and blood be less present in the sacrament, because we are commanded in the receiving of them to remember His death? Certainly St. Matthew and St. Mark, who in their Gospels have quite omitted those words, "Do this in remembrance of Me," never looked upon them as a necessary explication of the words of the institution, or as any ways altering or qualifying the natural and obvious meaning of these words, "This is My body."

Q. But does not the remembrance of a thing suppose it to be absent: for otherwise, why should we be commanded to remember it?

A. Whatsoever things we may be liable to forget, whether really present or really absent, may be the object of our remembrance; and thus we are commanded in Scripture to remember God (Deut. VIII. 18; Eccles. XII. 1), though in Him we live, move and have our being. (Acts XVIII. 28.) So that this command of remembering Christ is no ways opposite to His real presence; but the most that can be inferred from it is, that He is not visibly present; which is very true, and therefore, lest we should forget Him, this remembrance is enjoined. Besides, if we hearken to the Apostle (1 Cor. XI. 26), he will inform us that what we are commanded to remember is the death of Christ; now, the death of Christ is not a thing really present, but really past, and therefore, a most proper subject for our remembrance.



The Second Proof of the Real Presence; from St. John VI. 51, Etc.

Q. What other proof have you for the real presence of Christ's body and blood in the sacrament of the Eucharist, besides the words of the institution, "This is My body," and "This is My blood"?

A. We have a very strong proof in the words of Christ, spoken to the Jews in the sixth chapter of St. John; where, upon occasion of the miracle of feeding the multitude with five loaves, having spoken of the necessity of believing in Him Who is the living bread that came down from heaven, He passes from this discourse concerning faith, to speak of this sacrament (ver. 51), etc. "I am the living bread that came down from heaven: if any man eat of this bread, he shall live forever, and the bread that I will give is My flesh which I will give for the life of the world." The Jews therefore strove among themselves, saying, how can this man give us His flesh to eat? Then Jesus said unto them, "Verily, verily, I say unto you, except ye eat of the flesh of the Son of man, and drink His blood you shall not have life in you. Whosoever eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day; for My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood, dwelleth in Me, and I in Him. As the living Father hath sent me, and I live by the Father: so he that eateth Me, even He shall live by Me. This is that bread which came down from heaven, not as your fathers did eat manna, and are dead; he that eateth of this bread shall live forever." In which words the eating of Christ's flesh, and the drinking His blood, is so strongly, so clearly, and so frequently inculcated; and we are so plainly told, that the bread which Christ was to give, is that very flesh which He gave for the life of the world, that one must be resolved to keep one's eyes shut against the light, if one will not see so plain a truth.

Q. How do you prove that Christ in this is speaking of the Blessed Sacrament?

A. By comparing the words which He spoke upon this occasion with those which He delivered at His last supper in the institution of the Blessed Sacrament: in the one place He says: "The bread that I will give is My flesh, which I will give for the life of the world;" in the other, taking bread and distributing it, He says, "This is My body which is given for you." Where it is visible that the one is a promise which the other fulfils; and consequently that both the one and the other have relation to the same sacrament. Hence we find, that the current of the holy fathers has always explained those words of the sixth chapter of St. John, as spoken of the sacrament. (See St. Irenæus L. 4. c. 34; Origen Hom. 16. upon Numbers; St. Cyprian upon the Lord's Prayer; St. Hilary, in his 8th Book of the Trinity; St. Basil, his Moral Rules; Reg. 1, c. 1; St. Cyril, of Jerusalem, Catech. Mystag. 4; St. Ambrose, of the Mysteries, c. 8; St. John Chrysostom, St. Augustine, and St. Cyril, of Alexandria, writing upon the sixth chapter of St. John; St. Epiphanius Hæresi 55; Theodoret L. 4; Hist. Eccles. c. xi., etc.)

Q. But does not Christ promise eternal life (St. John vi. 51, 54, 58), to every

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one that eateth of that bread of which He is there speaking; which promise cannot be understood with relation to the sacrament which many receive to their own condemnation? (1 Cor. XI. 29.)

A. He promises eternal life to every one that eateth of that bread; but this is to be understood: provided that he eat it worthily, and that he persevere in the grace which he thereby receives. And in this sense it is certain that this sacrament gives eternal life: whereas, the manna of old had no such power (ver. 54). In like manner our Lord promises (St. Matt. VII. 7, 8), "that every one that asketh shall receive": "and yet many ask and receive not, because they asketh not as they ought." (St. James IV. 3). Thus St. Paul tells us (Rom. X. 13), "that whosoever shall call upon the name of the Lord shall be saved": which also certainly must be understood, provided they do it worthily and perseverantly; lest this text contradict that other (St. Matt. VII. 21), "Not every one that saith to me, Lord, Lord! shall enter into the kingdom of heaven; but he that doeth the will of My Father who is in heaven." Thus, in fine, Christ tells us (St. Mark XVI. 16), "He that believeth and is baptized shall be saved." And yet many believe and are baptized, like Simon Magus (Acts VIII. 13), "who for want of a true change of heart or of perseverance in good, are never saved."

Q. But if those words of Christ (St. John VI. 52, 53, etc.) be understood of the sacrament, will it not follow that no one can be saved without receiving this sacrament, and that also in both kinds; contrary to the belief and practice of the Catholic Church, since our Lord tells, us (ver. 53), "Verily, verily I say unto you except you eat of the flesh of the Son of Man, and drink His blood, you have not (or you shall not have) life in you"?

A. It follows from those words that there is a divine precept for the receiving this Blessed Sacrament, which if persons wilfully neglect, they cannot be saved. So that the receiving this sacrament either actually or in desire, is necessary for all those that are come to the years of discretion (not for infants, who are not capable of discerning the body of the Lord). (1 Cor. XI. 29.) But that this sacrament should be received by all in both kinds, is not a divine precept, nor ever was understood to be such by the Church of God, which always believed that under either kind Christ is received whole and entire, and that consequently under either kind we sufficiently comply with the precept of receiving His flesh and blood.

Q. Why may not these words of Christ (St. John VI. 51, 52, 53, etc.) be taken figuratively, so as to mean no more than the believing in His incarnation and death?

A. Because it would be too harsh a figure of speech, and unbecoming the wisdom of the Son of God, to express the believing in Him by such strange metaphors as eating His flesh, and drinking His blood, such as no man ever used before or since; and to repeat and inculcate these expressions, so often to the great offence both of the Jews and even of his own disciples, who upon this account went back and walked no more with Him (ver. 60, 66) when He might so easily have satisfied both the one and the other, by telling them that He meant no more by all that discourse than that they should believe in Him.

Q. Did then the Jews and those disciples who cried out (ver. 60), "This is a hard saying, and who can hear it?" understand our Saviour right, or did they mistake His meaning?

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A. They understood Him right, so far as relates to the real receiving His flesh and blood; but as to the manner of receiving they understood Him not; since they had no thoughts of His giving Himself whole and entire, veiled in a sacrament, but apprehended the eating of His flesh, cut off from His bones, and drinking of His blood, according to the vulgar manner of other meat and drink, which we digest and consume. However, their not understanding Him seems not to have been so faulty, as their refusing to believe Him; hence, our Lord, reprehends not their want of understanding, but their not believing (ver 64.). And Peter, in the name of the Apostles (ver. 68, 69), in opposition to those disciples that had fallen off, says, "Lord! to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art Christ the Son of the living God." So that these ought, like the Apostles, to have submitted themselves to believe what as yet they understood not; and not to have run away from Him, who by His evident miracles proved Himself to be the Son of God, and consequently incapable of an untruth. By which example, we may see how much more wisely Catholics act (who in this mystery, like the Apostles, submit themselves to believe what they cannot comprehend, because they know that Christ has the words of eternal life) than those who like the apostate disciples cry out: "This is a hard saying and who can hear it?" and thereupon will walk no more with Christ and His Church.

Q. What did our Lord say to His disciples, who were offended with His discourse concerning the eating of His flesh?

A. He said unto them: (ver. 61, 62) "Doth this offend you? what, and if ye shall see the Son of man ascend up where He was before": which words are variously interpreted, and may either be understood to signify that they who made a difficulty of believing that He could give them His flesh to eat, then whilst He was visible amongst them, would have much more difficulty of believing it after He was gone from them by His ascension: or else Christ, by mentioning His ascension, would correct their mistaken notion of giving them His flesh and blood, in that gross manner which they apprehended: or, in fine, He mentioned His ascension into heaven, to convince their incredulity, by the evidence of so great a miracle, which at once was to demonstrate both His Almighty power and the truth of His words.

Q. What is the meaning of the following words (ver. 63), "It is the spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life?"

A. The meaning is, that the flesh separated from the spirit, in the manner which the Jews and incredulous disciples apprehended would profit nothing: for what would it avail us to feed upon dead flesh, separated from the soul and divinity and consequently from the life-giving spirit? But then it would be blasphemy to say that the flesh of Christ, united to His spirit (in that manner in which the Catholic Church believes His flesh to be in the Blessed Sacrament accompanied with His soul and divinity) profits nothing: for, if the flesh of Christ were of no profit, He would never have taken flesh for us, and His incarnation and death would be unprofitable to us; which is the height of blasphemy to affirm.

What means "the flesh profits nothing?" Says St. Augustine, writing upon this text: (Tract. 27. in Joan) "It profits nothing, as they understood it; for they understood flesh as it is torn in pieces in a dead body, or sold in the shambles; and

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not as it is animated by the spirit. Wherefore it is said, 'the flesh profits nothing,' in the same manner as it is said, 'knowledge puffeth up' (Cor. viii. 1). Must we then fly from knowledge? God forbid: what then means: 'knowledge puffeth'? That is, if it be alone without charity; therefore the Apostle added, 'but charity edifieth.' Join therefore charity to knowledge, and knowledge will be profitable not by itself, but through charity; so here also the flesh profiteth nothing, viz., the flesh alone; let the spirit be joined with the flesh, as charity is to be joined with knowledge, and then it profits much. For if the flesh profiteth nothing, the Word would not have been made flesh, that He might dwell in us." So far St. Augustine.

Besides, according to the usual phrase of Scripture, flesh and blood are often taken for the corruption of our nature, as for man's natural sense and apprehension, etc. As when it is said, (1 Cor. xv. 50), "That flesh and blood cannot inherit the kingdom of God." And (St. Matt. xvi. 17) "Flesh and blood hath not revealed it unto thee," etc. And in this sense the flesh profiteth nothing, but it is the spirit and grace of God that quickeneth and giveth life to our souls. And as the words which our Lord had spoken to them tended to insinuate to them so great a sacrament in which they should receive this spirit, grace and life in its very fountain; therefore He tells them, the words that I speak unto you, they are spirit, and they are life.



Other Proofs of the Real Presence of Christ's Body and Blood in the Blessed Sacrament.

Q. Have you any other proofs from Scripture of the real presence of the body and blood of Christ in the Blessed Sacrament?

A. Yes (1 Cor. x.), where the Apostle, to discourage Christians from having anything to do with the sacrifices offered to idols, tells them (ver. 16), "that the cup of blessing, which we bless, is the communion of the blood of Christ, and the bread which we break, is the communion of the body of Christ."

Secondly: (1 Cor. xi. 27), "Therefore whosoever shall eat this bread or drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." How so, if what the unworthy receiver takes be no more than bread and wine?

Thirdly: (1 Cor. xi. 29), "He that eateth and drinketh unworthily, eateth and drinketh damnation to Himself, not discerning the body of the Lord." How shall he discern it, if it be not there really present.

Q. Have you anything more to add by way of proof out of Scripture?

A. Yes, from the ancient figures of the Eucharist, which demonstrate that there is something more noble in it than bread and wine, taken only in remembrance of Christ.

Q. What are those ancient figures?

A. There are many; but I shall take notice chiefly of three, viz.: The paschal lamb, the blood of the testament, and the manna from heaven.

Q. How do you prove that these three were figures of the Eucharist?

A. I prove it with regard to the paschal lamb (which is acknowledged at all hands to have been a type of Christ), because it is visible that the rites and ceremonies of it, prescribed (Exodus xii.) had chiefly relation to eating of it; and consequently to this typical lamb in the Old Testament corresponds in the New Testament the Lamb of God, as eaten by His people in this sacrament; which for this reason was instituted immediately after our Lord had eaten the passover with His disciples, that the figure might be both explained and accomplished, and make way for the truth. (See concerning this figure the current sense of the fathers in Tertullian, L. 4, in Marcionem; St. Cyprian, L. de unitate Ecclesiæ; St. Hierome in c. 26; St. Matthæi; Chrysostom, Homil. de Proditione Judæ; St. Augustine, L. 2. contra Literas Petilian, c. 37; St. Gaudentius, Tract 2. in Exod.; St. Cyril of Alexandria, contra Nestor. p. 112; Theodoret in 1 Cor. xi., St. Leo, Sermon 7 de Passione Domini; Hesychius, in c. 23. Levit.; St. Gregory, Hom. 22, in Evang.)

Secondly, that the blood of the Testament with which Moses sprinkled the people (Exod. xxiv. and Heb. ix.) saying, "This is the blood of the Testament which God hath enjoined to you," was a figure of the blood of Christ in this sacrament, our Lord Himself sufficiently declared by evidently alluding to this figure, when He gave the cup to His disciples, saying, "This is My blood of the New Testament" (St. Matt. xxvi. 28; St. Mark xiv. 24), or, "This cup is the New Testament in My blood" (St. Luke xxii. 20; 1 Cor. xi. 25).

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Thirdly, that the manna was a figure of this sacrament, appears from St. John vi.: 58. "Your fathers did eat manna and are dead, he that eateth of this bread shall live for ever." And from 1 Cor. x. where the Apostle speaking of the figures of our sacraments in the old law, and taking notice of the cloud, and the passage of the Red Sea, as figures of baptism (ver. 1 and 2), in the 3d and 4th verses, gives the manna and the water from the rock as figures of the Eucharist. The same is the current doctrine of the Holy Fathers, and is sufficiently demonstrated from the analogy which is found between the manna and this Blessed Sacrament. For which see the annotations, in the Douay Bible, upon the xvi. chapter of Exodus.

Q. How do you prove from these ancient figures the real presence of Christ's body and blood in this sacrament?

A. Because if in this sacrament there were nothing more than bread and wine, taken in remembrance of Christ, and as types and figures of His body and blood, then would the figures of the old law equal the sacraments of the new law, yea, far excel them. For who does not see that the paschal lamb was a more noble type and far better representing Christ than bread and wine? Who does not perceive that the blood of victims solemnly sacrificed to God was a better figure of Christ's blood than the juice of the grape? Who can question, but the heavenly manna, which is called the bread of angels, and was so many ways miraculous, was far beyond the bread of men? Who will not acknowledge that it is sometimes more excellent and divine to foretell things to come than only to commemorate things past? it must therefore be visible to every Christian, that if the paschal lamb, the blood of the Testament, and the manna, were types of Christ, given to us in this sacrament, that this sacrament itself must be something more than a type, figure or remembrance of Christ; and consequently must contain and exhibit Him really to us.

Q. But why may not a person suppose that the figures of the Old Testament might equal or excel the sacrament of the new?

A. No one that pretends to the name of Christian can suppose this: since the Apostle assures us that the old law had nothing but "a shadow of the things to come;" (Heb. x. 1), that all its sacrifices and sacraments were but "weak and beggarly elements" (Gal. iv. 9), and that it was annulled by reason of the "weakness and unprofitableness thereof." (Heb. vii. 18.) And does not the very nature of the things assure us, that the figure must be inferior to the things prefigured?

Q. Have you any other argument from Scripture in favor of the real presence of our Lord's body in the Blessed Sacrament?

A. Yes. Those innumerable texts of Scripture which prove the unerring authority of the Church of Christ, and the indispensable obligation of the faithful to follow the judgment of the Church, and to rest in her decisions, plainly demonstrate that to be truth which the Church has so long ago declared with relation to this controversy; and that all Christians are obliged to yield to this decision.

Q. When did the Church decide this matter?

A. As soon as ever it was called in question, that is, about seven hundred years ago, in the days of Berengarius, who was the first that openly attacked the doctrine of the real presence, and was thereupon condemned by the whole Church, in no less than fourteen councils held during his lifetime in divers parts of Christendom;

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and the determination of these councils was afterwards confirmed by the general councils of Lateran, Constance and Trent.

Q. What Scripture do you bring to show that all Christians are obliged to submit to these decisions of the councils and pastors of the Church?

A. (St. Matt. xviii. 17) "If he neglect to hear the Church, let him be to thee as a heathen and a publican." (St. Luke x: 16), "He that heareth you, heareth me; and he that despiseth you, despiseth Me; and he that despiseth Me despiseth Him that sent me." (St. John xx. 21), "As my Father hath sent Me, even so I send you." (Heb. xii. 7), "Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow." (Ver. 17), "Obey them that have the rule over you, submit yourselves." (St. John iv. 6), "He that knoweth God heareth us (the pastors of the Church), he that is not of God heareth not us: by this we know the spirit of truth and the spirit of error." And what wonder that Christ should require this submission to His Church, and her pastors, and teachers, whom He has given for the perfecting of the saints, etc., that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, since even in the old law, he required under pain of death, a submission to the synagogue and her ministers, in their decisions relating to the controversies of the law, as may be seen (Deut. xvii. 8, 9, etc.).

Q. What Scripture do you bring to show that the Church is not liable to be mistaken in these decisions?

A. This is evidently proved from a great many texts both of the Old and New Testaments: in which we are assured, first, "that the Church is the pillar and ground of the truth," and consequently not liable to error. (1 Tim. iii. 15.) Secondly, "that Christ has built His Church upon a rock, and that the gates of hell (the powers of darkness and error) shall not prevail against her" (St. Matt. xvi. 18). Thirdly, that Christ who is "the way, the truth, and the life (St. John xvi. 6), will always be with the teachers of His Church, even to the end of the world." (St. Matt. xxviii. 20.) Fourthly, that "the Holy Ghost, the Spirit of truth, shall abide forever with these same teachers of the Church (St. John xvi. 16, 17), and guide them into all truth" (c. xvi. 13). Fifthly, "that God has made a covenant with the Church, that His Spirit, and His words, which He has put in her mouth at the time when our Redeemer came, should not depart out of her mouth, nor out of the mouth of her seed, nor out of the mouth of her seed's seed, from henceforth and forever." (Isaiah lix. 20, 21.) Sixthly, "that God has made a solemn oath to His Church like that which He made to Noah, that He would not be wroth with her, nor rebuke her (Isaiah liv. 9, 10), that He has promised to be her everlasting light (Isaiah lx. 18, 19, etc.), and to set His sanctuary in the midst of her forevermore" (Ezek. xxxvii. 26), and which is inconsistent with her being led astray by damnable errors; and thus the Scripture, by plainly giving testimony to the Church, and Church authority, plainly also gives testimony to the truth of Christ's real presence in the Eucharist, which has been so often declared by that authority.

Q. Besides these arguments from Scripture and Church authority, have you anything else to allege in proof of the real presence?

A. First, the authority of all the ancient Fathers, whose plain testimonies may

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be seen in an appendix to a book entitled, *A Specimen of the Spirit of Dissenting Teachers*, etc., anno. 1736.

Secondly, the perpetual consent of the Greeks, and all the Oriental Christians, demonstrated by Monsieur Arnauld and the Abbé Renaudot in their books bearing title: "*La Perpétuité de la Foi*," etc., confirmed by the authentic testimonies* of their patriarchs, archbishops, bishops, abbots, etc., by the decrees of their synods,** against Cyril Lucar, by the writings of their ancient and modern divines; and by all their liturgies: and acknowledged by many† Protestant witnesses. Now, what can be a more convincing evidence of this doctrine having been handed down by tradition from the Apostles, than to see all sorts of Christians, who have any pretensions to antiquity, all agreeing in it?

Thirdly, both ancient and modern Church history furnish us with many instances of miracles the best attested, which from time to time have been wrought in testimony of the same truth: of which, in divers parts of Christendom, there are standing monuments to this day. It would be too tedious to descend to particulars and so much the less necessary, because all the miracles of Jesus Christ Himself, as they prove that He could not be a liar, so they demonstrate, that what He gives us in this sacrament, is verily and indeed His body and blood, as He has so clearly told us.

* See the testimony of seven archbishops of the Greek Church, *Perpétuité*; (vol. iii. p. 569) the testimonies of the archbishops and clergy of the isles of the Archipelago, etc., or divers abbots and religious; (chap. iv. and v.) or four patriarchs of Constantinople, of the patriarch of Alexandria, and of the thirty-five metropolitans or archbishops; (anno 1762, chap. vi. p. 623,) of the Churches of Georgia and Mingrelia; (chap. vii. p. 634) of the patriarch of Jerusalem, and of several other archbishops, abbots, etc.; (p. 703), of Macarius and Neophytus, patriarchs of Antioch; (p. 723, etc.) of Meuroditus, patriarch of Constantinople, *Réponse générale*. (p. 151.) See also the Orthodox Confession of the Oriental Church signed by the four patriarchs and many other bishops; (ibidem, p. 138.) That the same is the faith of the Armenians is proved by the testimonies of Haviadour, an Armenian prelate of Uscanus, bishop of St. Sergius; also of David, the patriarch, and other bishops and priests of the Armenians, given at Aleppo; (anno 1668) also the appendix to the first volume of the *Perpétuité*; (pp. 80, 81, 82) of James, patriarch of the greater Armenia, and other bishops and priests. *Réponse générale*; (L. I. chap. xviii.) of the archbishops of the Armenians in Constantinople, Adrianople, and Amasea; (ibid.), of Cruciadorus, patriarch of the lesser Armenia, with other bishops and priests, (anno 672, tom. 3. *Perpétuité*, p. 774) of the Armenians of Grand Cairo, (anno 1678) and of several bishops at Ispahan, the same year. (ibid. p. 775 and 778.) See also in the first and third volumes of the *Perpétuité* and in the *Réponse générale*, many other attestations of the belief of the Muscovites, Jacobites or Syrian Copts, Maronites and Nestorians, touching the real presence and transubstantiation.

** See the acts of the synod of Constantinople under the patriarch Cyril of Beræa; (anno 1639) and of the synod under the Patriarch Parthenius (anno 1642), and of the synod of Cyprus (anno 1668).

See (besides the testimonies of the Greek Fathers of the first six centuries) Anastasius, of Sienna, in his Odegos Germanus; Patriarch of Constantinople, in his Theoria; St. John Damascene, Orat. 3 de Imaginibus, Lib. 2, Parallel c. 5. L. 4, Fidei Orthodoxæ, c. 13. The second Council of Nice, of 350 bishops; Act 6, Elias Crer. Comment. in Orat. 1; St. Greg. Naz. Niccephorus, Patriarch of Constantinople; Antiheretico 2. Theodorius Stuites, Antiheretic, Num. 10; Theophylactus ad Cap. 26; Samonus Bishop of Gaza, in Discip. contra Achmet Saracenum; Nicholas of Methone, de Corp. and Sang. Christi; Nicholas Cabafilas; Mark of Ephesus and Beffarion; *qui omnes in suis opusculis*, says Bishop Forbes, de Euch. L. I. c. 3, *apertissime transubstantiationem confitentur*; Jeremias, Patriarcho in Resp. 1 and 2, ad Lutheranos; Gabriel Philadelph. de Sacrament; the Greeks of Venice, in Resp. ad Cardinal, Guis Agapius, etc. See also in the additional volumes of Renaudot to the *Perpétuité de la Foi*, etc., the concurrent testimonies of the divines of the other Oriental sects, and of all their liturgies.

† Sir Edwin Sandy's relation of the Religions of the West; (p. 233,) Dr. Potter's Answer to Charity Mistaken; (p. 225.) Bishop Forbes de Euch. L. I.; (c. 3, p. 412.) Crufius in Germano-Græcia; (L. 5, p. 226.) Danawerus, L. de Eccles. Græc. hodierna (p. 46, etc.) Hence, Dr. Philip Nicholas, a Protestant, in his first book of the Kingdom of Christ (p. 22), writes thus: "Let my Christian readers be assured, that not only the Churches of the Greeks, but also the Russians, and the Georgians, and the Armenians, and the Indians, and the Ethiopians, as many of them as believe in Christ, hold the true and real presence of the body and the blood of the Lord, etc."

Transubstantiation Proved. Objections Answered.

Q. What do you understand by transubstantiation?

A. That the bread and wine in the Blessed Sacrament are truly, really, and substantially, changed by consecration into the body and blood of Christ.

Q. In what then does the Catholic doctrine of transubstantiation differ from the consubstantiation maintained by the Lutherans?

A. It differs in this, that Luther and his followers maintain the real presence of the body and blood of Christ in the bread and wine, or with the bread and wine: whereas the Catholic Church believes that the bread and wine are converted into the body and blood of Christ, so that there remains nothing of the inward substance of the bread and wine after consecration, but outward appearances or accidents.

Q. How do you prove this transubstantiation?

A. First, from the texts of Scripture above quoted, especially from the words of institution (St. Matt. xxvi. 26, etc.) and from the words of Christ (St. John vi. 51, etc.), for our Lord, when He first gave the Blessed Sacrament, did not say, "In this, or with this, is My body and blood;" but He said, "This is My body and this is My blood." Neither did He say (St. John vi. 51), "In the bread that I will give will I give you My flesh, etc." but He said "The bread that I will give is My flesh, which I will give for the life of the world."

Secondly, from the tradition of the ancient Fathers, whose doctrine may be seen in the books above quoted.

Thirdly, from the authority and decision of the Church of God in her general councils of Lateran, Constance and Trent.

And indeed supposing that the words of Christ, in the institution of the Blessed Sacrament are to be taken according to the letter, as both Catholics and Lutherans agree, the most learned Protestants have often urged against Luther and his followers, that the Catholic transubstantiation is more agreeable to the letter of Christ's words, than the Lutheran consubstantiation. (See the bishop of Meaux *Histoire des Variations*, L. 2, Num. 31, 32, 33.)

Q. But does not St. Paul (1 Cor. x. and xi.) speaking of the sacrament after consecration, call it bread?

A. He does; and so do we, first, because it is the bread of life, the food and nourishment of the soul. Secondly, because it still retains the qualities and accidents of bread; and has the whole outward appearance of bread: and therefore, according to the Scripture-phrase is called bread, as angels in the shape of men, are oftentimes in Scripture called men. (See St. Luke xxvi. 4, Acts i. 10, etc.). Thirdly, because it was consecrated from bread, and therefore, according to the method of speaking usually in Scripture, is called bread, because it was made from bread; as man is called dust (Gen. iii. 19), because made out of dust; and the serpent is called a rod (Exod. vii. 12), because made from a rod, etc.

Besides, we have two very good interpreters, that inform us what this bread is, of which St. Paul is there speaking, viz., the same Apostle when he tells us (1 Cor. v. 16), that "the bread which we break is the communion of the body of Christ";

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and our Saviour Himself, when He tells us (St. John vi. 51), "The bread that I will give is My flesh, which I will give for the life of the world."

Q. But what will you say to our Saviour's calling the sacrament the fruit of the vine? (St. Matt. xxvi. 29).

A. If it were certain our Saviour had so called the consecrated wine of the Blessed Sacrament, it would prove no more than St. Paul's calling the other kind bread; that is, it would only show that the name of wine, or the fruit of the vine, might be given to it, from having the accidents and appearances of wine, and having been consecrated from wine. But there is all the reason in the world to think that this appellation of the fruit of the vine was given by our Saviour, not to the consecrated cup or chalice, but to the wine of the paschal supper, which they drank before the institution of the sacrament, this appears evident from St. Luke, who thus relates the whole manner (Chap. xxii).

Ver. 14. "When the hour was come He sat down and the twelve Apostles with Him."

15. "And He said unto them, with desire I have desired to eat this passover with you before I suffer."

16. "For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."

17. "And He took the cup and gave thanks and said, take this and divide it amongst yourselves."

18. "For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come."

19. "And He took bread and gave thanks and brake it, and gave unto them, saying: this is My body which is given for you: this do in remembrance of Me."

20. "Likewise also the cup after supper, saying, this cup is the New Testament in My blood which is shed for you."

28. "But behold the hand of him that betrayeth Me is with Me at the table, etc."

Where it is visible, that it was not the sacramental cup, but that which was drunk with the passover, to which our Saviour gives the name of the fruit of the vine.

Q. But if the bread and wine do not remain after consecration, what then becomes of them?

A. They are changed by the consecration into the body and blood of Christ.

Q. How can bread and wine be changed into the body and blood of Christ?

A. By the Almighty power of God, to whom nothing is hard or impossible, who formerly changed water into blood, and a rod into a serpent (Exod. vii.) and water into wine (St. John ii.), and who daily changes bread and wine by digestion into our body and blood.

Q. But do not all our senses bear testimony, that the bread and wine still remain?

A. No; they only bear testimony that there remain the color and taste of bread and wine as indeed they do; but as to the inward substance, that is not the object of any of the senses, nor can be perceived by any of them.

Q. Are not our senses deceived in this case?

A. Properly speaking they are not, because they truly represent what is truly

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there, viz., the color, shape, taste, etc., of bread and wine. But it is the judgment that is deceived when upon account of this color, shape, taste, etc., it too hastily pronounces that this is bread and wine.

Q. But are we not sufficiently authorized by the testimony of the senses to make a judgment of a thing's being in effect, that which it has all the appearances of?

A. Regularly speaking we are, when neither reason nor divine authority interposes itself, to oblige us to make another judgment. And thus the miracles and resurrection of Christ were demonstrated to the Apostles by the testimony of their senses. But the case would have been altered if God Himself had assured them that what appeared to be flesh and bones, were indeed another thing: for in such a case they ought certainly to have believed the testimony of God, rather than their own senses.

Q. Can you give me any instances in which the testimony of man's senses has represented one thing, and the divine authority of God's work has assured us, that it was not indeed what it appeared to be, but quite another thing?

A. Yes, we have many such instances in Scripture; as when angels have appeared in the shape of men (Gen. xviii., St. Matt. xxviii., St. Mark xvi., etc.), and the Holy Ghost, in the shape of a dove. (St. Luke iii. 22, etc.)

Q. Is there not then any of our senses that we may trust to, in relation to the judgment that we are to make concerning the inward part of the sacrament of the Eucharist?

A. Yes, we may safely trust to the sense of hearing; which informs us by the word of God, and the authority of the Church of God, that what appears to be bread and wine in this sacrament, is indeed the body and blood of Christ; now faith comes by hearing, saith St. Paul (Rom. x. 17), and hearing by the word of God.

Q. But if the substance of the bread and wine be not there, what is it then that gives nourishment to our bodies when we receive the sacrament?

A. This sacrament was not ordained for the nourishment of the body but of the soul; though I do not deny but the body also is nourished, when we receive the blessed Eucharist, not by the substance of bread and wine, which is not there, nor by the body and blood of Christ, which are incorruptible, and therefore cannot be digested for our corporal nourishment; but by the quantity and other accidents of the bread and wine (if with the Aristotelian philosophers you suppose them really distinguished from the matter and substance), or by another substance, which the Almighty substitutes when by the ordinary course of digestion the sacramental species are changed, and the body and blood of Christ cease to be there.

Q. But how can the accidents of bread and wine remain without the substance?

A. By the Almighty power of God: which answer, if it satisfy you not, I remit you to the Cartesian philosophers, who will tell you, that as the body and blood of Christ in the sacrament are contained precisely in the same circumscription and dimensions as the bread and wine were before the consecration, it follows of course that they must affect our senses in the same manner; now color, taste, etc., according to modern philosophy, are nothing but the affections of our senses. (See Purchot, Part 1, Phys. 2, Sect. 5, cap. 1.)

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Q. How can the whole body and blood of Christ be contained in so small a space as that of the Host; nay, even in the smallest sensible particle of it?

A. By the same Almighty power by which a camel can pass through the eye of a needle: with men that is impossible; says our Saviour (St. Matt. XIX. 26; and St. Mark x. 27), "but not with God, for with God all things are possible."

Q. How can the body of Christ be both in heaven, and at the same time in so many places upon earth?

A. By the same Almighty power of God, which we profess in the very first article of our creed when we say: "I believe in God the Father Almighty." So that it is a question better becoming an infidel than a Christian to ask, "How this can be?" when we are speaking of a God to whom nothing is impossible; and who would not be God indeed, if He could not do infinitely more than we can conceive. It is like the Jewish question (St. John VI. 52), "How can this man give us His flesh to eat?" As if the power of God were not as incomprehensible as Himself; and as if it were not worse than madness for weak mortals to pretend to fathom this immense depth of the power of the Almighty, by the short line and plummet of human reason.

Q. But is it not an evident contradiction for the same body to be at once in two places?

A. Not at all; no more than for one God to subsist in three distinct persons; or one person in two natures; or one soul to be at once both in the head and in the heart, or two bodies to be at once in the self-same place; as when Christ's body came in to the disciples, the doors being shut (St. John XX. 26), or the same body, after having returned to dust, to be many ages after restored at the resurrection.

Q. How do you prove that there is no evident contradiction in any of these things?

A. Because thousands of as good philosophers and divines as any are, cannot see any such contradiction; which is a plain demonstration there is no evidence in the case; and consequently, it would be the highest rashness to deny the possibility of these things, to the power of the Almighty.

Q. But what need was there that Christ should leave us His real body and blood in this sacrament; since without this real presence He might have bequeathed the self-same graces to our souls?

A. He might indeed, if so He had pleased; as He might also have brought about the salvation of mankind, if He had so pleased, without becoming man Himself and dying upon the cross for us; but He chose these wondrous ways as most suitable to His love, and most proper to excite us to love Him. And who shall presume to call Him to an account why He has condescended so far?

Q. But are not the body and blood of Christ liable to be hurt and abused in this sacrament?

A. The body and blood of Christ are now immortal, impassible and incorruptible, and consequently not liable to be hurt, nor divided, nor corrupted, though it may be said indeed, to be abused by the unworthy communicant; and upon that account St. Paul (1 Cor. XI. 27), says, that "such a one is guilty of the body and blood of Christ:" but this abuse no more hurts the immortal body of Christ, than this or any other crime can hurt or violate His divinity.

Of the Bread and Wine Made Use of in this Sacrament.

Q. What kind of bread does the Church make use of for the sacrament of the Eucharist?

A. The Church of Rome makes use of wafers of unleavened bread; that is, of bread made of wheaten flour, with no other mixture but pure water.

Q. Why does not the Church make use of common bread for this sacrament?

A. Because she follows the example of Christ, who at His supper when He first instituted and gave the Blessed Sacrament to His disciples, made use of unleavened bread.

Q. How do you prove that?

A. I prove it, because the day on which Christ first gave the Blessed Sacrament was, according to St. Matt. xxvi. 17; St. Mark xiv. 12, and St. Luke xxii. 7, "the first day of unleavened bread." Now, upon that day, and for the whole following week there was no other bread to be found in Israel; and it was even death to use any other but unleavened bread, as we learn from Exod. xii. 15. "Seven days shall ye eat unleavened bread, even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day till the seventh day that soul shall be cut off from Israel"; ver. 19. "Seven days shall there be no leaven found in your houses," etc. So that it is plain that our Saviour made use of unleavened bread at His last supper, and that there was no other bread used at that time.

Q. Is there any other reason why we should prefer unleavened bread?

A. Yes, unleavened bread is an emblem or symbol of sincerity and truth. Hence St. Paul admonishes us (1 Cor. v. 7, 8), to "purge out the old leaven of malice and wickedness, and to feast with the unleavened bread of sincerity and truth."

Q. What kind of wine do you make use of for this sacrament?

A. Wine of the grape, with which, by apostolic tradition, we mingle a little water.

Q. Has the practice of mingling water with wine been always observed from the Apostles' days?

A. It certainly has, and that throughout the whole Church: (See St. Justin, Apolog. 2; St. Irenæus, L. 5. c. 2; St. Cyprian, Epistola 63. ad Cæcilium, etc.)

Q. Did Christ when He gave the cup to His disciples mingle water with the wine?

A. It is probable He did; though the Scripture neither mentions the water nor the wine; but only speaks of His giving them the cup; however, the ancient and universal practice of the Church, in all probability, comes originally from the example of Christ.

Q. Is there not some mystery or secret meaning in the mingling of the water with the wine in the chalice?

A. Yes, it represents to us, first, the union of human and divine nature, in the person of the Son of God; secondly, the union of the faithful with Christ their head. Thirdly, the water and the blood that flowed from the side of Christ.

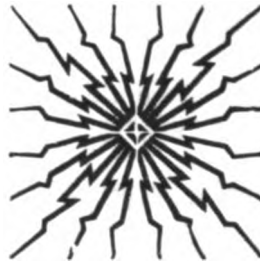
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Q. Why did our Lord appoint bread and wine for the matter of this sacrament ?

A. First, because bread and wine being most nourishing to the body were the most proper to represent the grace of this sacrament, which is the food and nourishment of the soul. Secondly, because bread and wine are both composed of many individuals, viz., grains or grapes, made one by a perfect union of them all; and therefore, as the holy fathers take notice, are a more proper type or symbol of Christ's mystical body, the Church, and of that unity which our Lord would recommend to the faithful by this sacrament. According to that of St. Paul (1 Cor. x. 17), "We being many are one bread, and one body, for we are all partakers of that one bread."

Q. What other things are signified or represented by the outward forms of bread and wine in this sacrament ?

A. They are chiefly designed to signify or represent to us three things; the one now past, viz., the passion of Christ, of which they are the remembrance; another really present, viz., the body and blood of Christ, of which they are the veil; a third to come, viz., everlasting life, of which they are the pledge.



Of Communion in One Kind.

Q. Why do not the faithful in the Catholic Church receive under the form of wine, as well as under the form of bread?

A. The Catholic Church has always looked upon it to be a thing indifferent whether the faithful receive in one kind or in both; because she has always believed that they receive Jesus Christ Himself, the fountain of all grace, as much in one kind as in both: but her custom and discipline for many ages have been to administer this sacrament to the laity only in one kind, viz., under the form of bread, by reason of the danger of spilling the blood of Christ, if all were to receive the cup; which discipline was confirmed by the general Council of Constance in opposition to the Hussites who had the rashness to condemn in this point the practice of the universal Church.

Q. Did the Catholic Church never allow of the communion in both kinds?

A. She did, and may again, if she pleases; for this is a matter of discipline, which the Church may regulate or alter, as she shall see most expedient for the good of her children.

Q. What do you mean when you say this is a matter of discipline; I thought communion of one kind had been looked upon in the Catholic Church as a matter of faith?

A. You must distinguish in this case between that which is of faith, and that which is of discipline only. It is a matter of faith, that under one kind we receive Christ whole and entire, and the true sacrament; and that there is no command of Christ for all the faithful to receive in both kinds, so far both is and ever was the faith of the Catholic Church; for her faith is unalterable. But then, whether the Blessed Sacrament should actually be administered to the laity in one kind or in both, that is to say, what is most proper or expedient for the Church to practice or ordain in this particular, considering the circumstances of time, place, etc., this is what I call a matter of discipline which may be different in different ages, without any alteration of the faith of the Church.

Q. But did not Christ command the receiving in both kinds (St. Matt. xxvi. 27), "Drink ye all of it"?

A. These words were addressed to the twelve Apostles, who were all that were then present; and the precept was by them all fulfilled: "And they all drank of it." (St. Mark xiv. 23.) Now it is certain, that many things were spoken in the Gospel to the Apostles, in equality of pastors of the Church, which were not directed to the laity; as when they were commissioned to preach and baptize (St. Matt. xxviii. 19, 20), and to absolve sinners (St. John xx. 22), and upon this very occasion to do what Christ had done; that is, to consecrate and administer this sacrament in remembrance of Him (St. Luke xxii. 19). And consequently, it is no argument that all are obliged to drink of the cup, because Christ commanded all the Apostles to drink of it; no more than that all are obliged to consecrate the sacrament, because Christ commanded all the Apostles to do it. For both these commands were delivered at the same time, upon the same occasion, and to the same persons.

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Q. But why should the Apostles and their successors, the bishops and priests of the Church, be commanded to drink of the cup rather than the laity? Or why should Christ, at the first institution of this sacrament, consecrate and give it in both kinds, if all Christians were not always to receive it in both kinds?

A. To satisfy both these queries at once, you are to take notice that the blessed Eucharist, according to the faith of the Catholic Church, and as we shall show hereafter, is a sacrifice as well as a sacrament; and of this sacrifice, by the institution of Christ, the Apostles and their successors, the bishops and priests of the Church, are the ministers, whom He has commanded to offer it in remembrance of His death (St. Luke XXII. 19). Now, this sacrifice in remembrance of Christ's death, for the more lively representing the separation of Christ's blood from His body, requires the separate consecration of both kinds, and therefore the priests, that are the ministers of this sacrifice, receive at that time in both kinds; and Christ, in the first institution of this sacrifice, consecrated and gave both kinds, designing without doubt that it should be so received, at least by the ministers.

Q. But why should not the nature of the sacrament as much require both kinds to be received by all, as the nature of the sacrifice requires both kinds to be consecrated?

A. Because the nature of the sacrament consists in being the sign and cause of grace; now, under either kind there is both a sufficient sign of grace, viz., of the nourishment of the soul, and at the same time the fountain and cause of all grace, by the real presence of Christ, in Whom are locked up all the treasures of grace; so that the nature of the sacrament sufficiently subsists in either kind. But the nature of the sacrifice particularly requires the exhibiting to God the body and blood of His Son, under the veils that represent the shedding of His blood, and His death; and therefore, the nature of the sacrifice requires the separate consecration of both kinds; which, being consecrated, must be received by some one, and by no one more properly than by the minister.

Q. Does not Christ say (St. John VI. 53), "Except ye eat of the flesh of the Son of man, and drink His blood, ye shall not have life in you"?

A. He does; and in the same chapter (ver. 57, 58), He tells us, "He that eateth Me, even he shall live by Me; and, he that eateth of this bread, shall live for ever." Which texts are easily reconciled, if we consider that according to the Catholic doctrine, and according to the truth, whosoever receives the body of Christ, most certainly receives His blood at the same time; since the body which he receives is a living body (for Christ can die no more, Rom. VI. 9), which cannot be without the blood. There is no taking Christ by pieces; whoever receives Him, receives Him whole.

Q. But, are not the faithful deprived of a great part of the grace of this sacrament by receiving only in one kind?

A. No; because the grace of this sacrament being annexed to the real presence of Christ, Who is the fountain of all grace; and Christ being as truly and really present in one kind as in both, consequently He brings with Him the same grace to the soul, when received in one kind, as He does when received in both.

Q. Is it not then a privilege, granted to the priests above the laity, to receive in both kinds?

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A. No; their receiving in both kinds, as often as they say Mass, is no privilege, but the consequence of the sacrifice which they have been offering, as you may gather from what I have told you already: for, as for other times, when they are not saying Mass, no priest, bishop or pope, even upon his deathbed ever receives otherwise than one kind.

Q. Have you anything more to add in favor of communion in one kind?

A. Yes; first that the Scripture in many places, speaking of the holy communion, makes no mention of the cup. (See St. Luke XXIV. 30, 31, Acts II. 42, 46; XX. 7; 1 Cor. X. 17.) Secondly, that the Scripture promises life eternal to them that receive in one kind. (St. John VI. 51, 57, 58.) Thirdly, that the ancient Church most certainly allowed of communion in one kind, and practised it on many occasions. (See Tertullian L. 2, ad Uxorem, c. 5; St. Denis of Alexandria, Epist. ad Fabium Antioch, recorded by Eusebius, L. 6; Histor. c. 34; St. Cyprian, L. de Lapsis; St. Basil, Epist. 269; St. Ambrose de Satyro Frater. Paulinus in Vita Ambrosii, etc.) Fourthly, that many learned Protestants have acknowledged that there is no command in Scripture for all to receive in both kinds. (See Luther, in his epistle to the Bohemians; Spalatenis de Rep. Eccles. L. 5, c. 6; Bishop Forbes, L. 2, de Eucharist c. 1, 2; White, bishop of Ely, Treatise on the Sabbath, p. 79; Bishop Montagu, Orig. p. 79.)

Q. But what would you say further to a scrupulous soul, which, through the prejudice of a Protestant education, could not be perfectly easy upon the article?

A. I should remit such a person to the Church and her authority, and to all those divine promises recorded in Scripture, by which we are assured, that in hearing the Church and her pastors, we are secure; that Christ and His holy Spirit shall be always with them, to guide them into all truth and that the gates of hell shall never prevail against this authority. So that a Christian soul has nothing to fear, in conforming herself to the authority and practice of the Church of God; but very much in pretending to be wiser than the Church, or making a scruple to hear and obey her spiritual guides.



Of the Manner of Administering this Blessed Sacrament; of Devotion Before and After Communion; of the Obligations of Receiving It; and of Its Effects.

Q. In what manner is the blessed Eucharist administered to the people?

A. After the communion of the priest in the Mass, such of the people as are to communicate, go up to the rail before the altar, and there kneel down; and taking the towel, hold it before their breasts, in such manner, that if in communicating, it should happen that any particle should fall, it may not fall to the ground, but be received upon the towel. Then the clerk, in the name of all the communicants, says the Confiteor, or the general form of confession, by which they accuse themselves of all their sins to God, to the whole court of heaven, and beg the prayers and intercession of all the triumphant and militant Church. After which the priest, turning towards the communicants, says:

"May the Almighty God have mercy on you, and forgive you your sins, and bring you to everlasting life. Amen.

"May the Almighty and merciful Lord grant you pardon, absolution, and remission of all your sins. Amen."

Then the priest taking the particles of the Blessed Sacrament, which are designed for the communicants, and holding one of them which he elevates a little over the pyx or paten, pronounces the following words: "*Ecce Agnus Dei*," etc. that is, "Behold the Lamb of God: behold Him who taketh away the sins of the world." Then he repeats three times, "*Domine non sum dignus*," etc., that is, "Lord! I am not worthy that Thou shouldst enter under my roof; speak but only the word, and my soul shall be healed." After which he distributes the holy communion, making the sign of the cross with the consecrated particle upon each one, and saying to each one, "*Corpus Domini nostri*," etc. "The body of our Lord Jesus Christ preserve thy soul unto life everlasting. Amen."

Q. In what manner is the Blessed Sacrament administered to the sick?

A. The Catholic Church has always practised reserving some consecrated particles of the blessed Eucharist for communicating the sick; and where she enjoys free exercise of religion, takes care that this Blessed Sacrament be carried to them with a religious solemnity, attended with lights, etc. When the priest comes into the chamber where the sick person lies, he says, "Peace be to this house." **Ans.** "And to all that dwell therein." Then setting down the pyx with the Blessed Sacrament upon the table, which must be covered with a clean linen cloth, he takes holy water and sprinkles the sick person and the chamber, saying, "*Asperges*," etc. "Thou shalt sprinkle me, O Lord! with hyssop, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow" (Psalm 1), "Have mercy on me, O God! according to Thy great mercy. Glory be to the Father," etc. Then he again repeats the Anthem, "Thou shalt sprinkle me," etc. After which

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he adds, "Our help is in the name of the Lord." Ans. "Who made heaven and earth." Priest. "O Lord! hear my prayer." Ans. "And let my cry come unto Thee." Priest. "The Lord be with you." Ans. "And with thy Spirit." Priest. "Let us pray."

The Prayer.

O holy Lord, Almighty Father, everlasting God! graciously hear us; and vouchsafe to send Thy holy angel from heaven, to guard, to cherish, protect, visit and defend all that dwell in this habitation, through Christ our Lord. Amen.

Then the priest coming to the sick person, endeavors to dispose him, and prepare him for receiving the Blessed Sacrament; and, if he has any sin upon his conscience, hears his confession, and absolves him. After which the sick person, or some other in his name, says the Confiteor, and the priest says, "May the Almighty God have mercy on thee," etc.; as above. "Behold the Lamb of God," etc. "Lord, I am not worthy," etc. And in giving the Blessed Sacrament, if it be by the way of Viaticum, or preparation for death, he says, "Receive, brother! (or sister) the Viaticum of the body of our Lord Jesus Christ, Who may guide thee from the wicked enemy, and bring thee to everlasting life, Amen." But if the sick person be not in danger of death, the priest, in giving the Blessed Sacrament, pronounces the usual form: "May the body of our Lord Jesus Christ preserve thy soul to life everlasting. Amen."

After which the priest says the following prayer:

O holy Lord, Almighty Father, eternal God, we beseech Thee with faith, that the sacred body of our Lord Jesus Christ Thy Son may be available to this our brother (or sister), that he has received it as a medicine to eternity, both for body and soul, through the same Lord Jesus Christ Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost, forever and ever. Amen.

Then, if there remain in the pyx any other particles of the Blessed Sacrament, the priest gives the benediction therewith to the sick person: otherwise he pronounces the usual blessing, making the sign of the cross and saying, "May the blessing of the Almighty God, the Father, and the Son, and the Holy Ghost descend upon thee, and remain always with thee. Amen."

Q. In what disposition of soul is a person obliged to be, in order to receive worthily the Blessed Sacrament?

A. He is obliged to be in a state of grace, and free at least from the guilt of mortal sin; that is to say, from the guilt of any wilful transgression in any matter of weight of the commandments of God, or His Church. The reason of this is, because a soul that is under the guilt of mortal sin is an enemy to God, and a slave to the devil; and therefore it would be a grievous crime for a soul in that state to presume to receive the body and blood of Christ, which, according to the doctrine of St. Paul, would be receiving damnation to herself.

Q. What then is a person to do in order to prevent so great an evil?

A. St. Paul tells you, (1 Cor. XI. 28), that he is to try himself; that is, to search and examine diligently his own conscience before he ventures to approach this Blessed Sacrament.

Q. And what, if upon examination, he finds his conscience charged with any weighty matter?

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A. He must take care to discharge it in the manner that Christ has appointed, viz., by a hearty repentance and sincere confession; laying open the state of his soul to those sacred judges to whom Christ said (St. John xx. 23), "Whose sins you shall forgive, they are forgiven: and whose sins you shall retain they are retained."

Q. What else is required of a person that is to receive the Blessed Sacrament?

A. He must be fasting, at least from midnight; for so the Church commands, agreeable to a most ancient and apostolic tradition. So that if through inadvertence a person has taken anything, though it were no more than one drop or crumb after twelve o'clock at night, he must by no means receive that day; it would be a crime to attempt it.

Q. Is there no exception from this rule?

A. Yes, the case of danger of approaching death is excepted; for then persons are permitted to receive the Blessed Sacrament by way of Viaticum, though they are not fasting.

Q. What kind of devotion do you recommend to a Christian that is preparing himself for the holy communion?

A. Besides his clearing his conscience from sin by a good confession, I recommend to him, first, to think well on the great work he has on hand, to consider attentively who he is, and Who it is that he is preparing to receive, and earnestly to beg of God to make him worthy. Secondly, to propose to himself a pure intention, viz., the honor of God, and the health of his own soul, and in particular, that by worthily receiving Christ we may come to a happy union with him, according to that of St. John, vi. 56: "He that eateth My flesh and drinketh My blood, dwelleth in Me, and I in him." Thirdly, to meditate on the sufferings and death of his Redeemer, in compliance with that command of our Lord (St. Luke xxii. 19), "Do this in remembrance of Me." Fourthly, to prepare himself by acts of virtue, more especially of faith, love and humility: that so he may approach to his Lord with a firm belief of His real presence in this sacrament, and of His death and passion; with an ardent affection of love to Him who has so much loved us, and with a great sentiment of his own unworthiness and sins, joined with a firm confidence in the mercies of His Redeemer.

Q. What ought to be a Christian's behavior at the time of receiving this Blessed Sacrament?

A. As to the interior, he ought to have his soul at that time full of the sentiments we have just now mentioned of faith, love and humility. And as to the exterior, he ought to have his head erect, his eyes modestly cast down, his mouth moderately open and his tongue a little advanced on his under lip, so that the priest may conveniently put the sacred Host on his tongue, which he must gently convey into his mouth, and after having moistened it for a moment or two on his tongue, swallow it as soon as he can, in all which he is carefully to avoid, first, the putting his mouth to the towel; secondly, the chewing with his teeth, or raising the Host to the roof of his mouth; thirdly, the letting the sacred particle quite dissolve in his mouth; fourthly, the spitting soon after communion. But if the particle should happen to stick to the roof of his mouth, let him not be disturbed, nor put his finger in his mouth to remove it; but gently remove it with his tongue as soon as he can, and so convey it down.

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Q. What devotion do you recommend after communion?

A. First, adoration, praise and thanksgiving, in order to welcome our dear Saviour upon His coming under our roof. Here then let the soul cast herself at the feet of her Lord: let her, like Magdalen, wash them in spirit with her tears; or, if she dares presume so high, let her embrace him with the Spouse in the Canticles, and say, "I have found Him whom my soul loves: I will hold Him, and shall not let Him go." Let her, like the royal prophet, invite all heaven and earth to join with her in praising her Lord; and let her excite all her powers to welcome Him. Secondly, I recommend to the devout communicant to make a present or offering to Christ, in return for His having given Himself. The present that He expects is our heart and soul, which, with all its faculties, ought on this occasion to be offered and consecrated to our Lord. Thirdly, at this time the soul ought to lay all her necessities before her Redeemer, and not neglect so favorable a conjuncture of suing for His mercy and grace both for herself and the whole world; for those more especially whom she is so particularly obliged to pray for: and above all things let her pray, that nothing in life or death may ever separate her from the love of Him Whom she has here received, and chosen for her Lord and Spouse forever.

Q. What do you think of those that spend little or no time in recollection and devotion after communion?

A. I think they put an affront upon Christ in so quickly turning their backs upon Him; and that they wrong their own souls, which by this neglect are robbed of those graces and comforts which they would have received if they had stayed in His company.

Q. Have you anything more to recommend after communion?

A. I have this to recommend with regard to the whole following day, that a person take care to be more than ordinarily recollected, and very much upon his guard against the snares of the enemy, who is never more busy than upon this occasion to fling some temptation or provocation in a Christian's way, by which he may disturb the soul, and rob her of the treasure which she has received; and therefore it behooves Christians to be cautious against this wicked enemy and all his stratagems, lest by putting us into a passion, or otherwise drawing us into sin, he quickly put Christ out of our souls.

If you desire to be more perfectly instructed in what relates to this Blessed Sacrament, and the devotion that is proper before and after communion, I refer you to Father Lewis de Granada's *Memorial of a Christian Life*, Book III; Dr. Gobinet's second volume of the *Instruction of Youth*, or Mr. Gother's little book of *Instructions and Devotions for Confession and Communion*.

Q. Are all Christians that are come to the years of discretion, under an obligation of receiving this sacrament?

A. They certainly are, first, by a divine precept or commandment of Christ, (St. John vi. 54), "Except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you." Which precept obliges to the receiving sometimes at least in our life, and at our death. Secondly, by a precept or commandment of the Church published in the great council of Lateran, anno 1215, by which all the faithful are obliged to receive at least once a year, and that within the Easter-time (which begins on the first Sunday of Lent and ends on Trinity Sunday),

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except the person, by the advice of his pastor, should, for some just reason be permitted to put off his communion till another time.

Q. What is the penalty imposed by this council on such as neglect their Easter communion?

A. The council orders that such offenders should be excluded from the Church and, if they die in this transgression, be deprived of Christian burial.

Q. Are persons then actually excommunicated that neglect their Easter communion?

A. No, they are not, till superiors pronounce the sentence of excommunication against them: because the council does not actually inflict this penalty, but only orders or authorizes the inflicting of it.

Q. If a person has passed by the time of Easter, or was hindered from communicating at that time is he obliged to communicate afterwards, as soon as he can?

A. Yes he is; at least if you speak of one that has been a whole year without communicating; for the Church-precept obliges to the receiving at least once a year. For the same reason, a person that has not been at communion within a year, and foresees that he shall be hindered at Easter, ought to anticipate Paschal communion by receiving beforehand.

Q. And what if a person has made a sacrilegious communion at Easter, has such a one satisfied the precept of the Church?

A. No, certainly. (See the 55th proposition condemned by Innocent And XI.) Therefore such a one remains obliged to communion, in the same manner as if he had not communicated at all.

Q. At what age are Christians obliged by the precept of the Church to communicate?

A. As soon as they come to the years of discretion, as it is expressed in the council of Lateran, that is, when they have that perfect use of reason, and are so well instructed in their duty as to be able to discern the body of the Lord, and to receive it with due reverence and devotion. Now this happens in some earlier, in others later; but seldom earlier than about ten years of age.

Q. But what if a child, that is between seven and ten years of age, should be in evident danger of death?

A. Many divines are of opinion, if such a one be come to the use of reason, (which is commonly presumed after seven years of age), that he may, or even ought to receive, because of the command of Christ (St. John vi. 54). So Suarez, Navarrus, etc.

Q. What are the effects of this Blessed Sacrament in the worthy receivers?

A. It is the food, nourishment, strength and life of the soul, by supplying it with sanctifying grace, by repairing it's forces, by arming it against its passions and concupiscences, by maintaining it at present in the life of grace, and bringing it to life and glory everlasting; according to that of St. John vi. 51, "The bread that I will give is My flesh, for the life of the world"; and (ver. 58) "He that eateth of this bread, shall live forever."

Worship of Christ in this Sacrament; Where also of Benedictions and Processions.

Q. What kind of honor is due to this Blessed Sacrament ?

A. Divine honor and adoration, inasmuch as it contains truly and really the Divine Person of Jesus Christ, the Son of God ; Who, as He is truly God, ought most certainly to be adored, wherever He is.

Q. Is there no danger of idolatry in this practice ?

A. No, certainly; because this honor is not paid to the outward veil, or the sacramental signs, but to Jesus Christ, Who lies hidden there; now Jesus Christ is no idol, but the true and living God.

Q. But if the doctrine of the real presence and transubstantiation should not be true, should we not then at least be guilty of idolatry ?

A. We are as positively certain by divine faith, of the truth of the doctrine of the real presence, and of transubstantiation, as Protestants can be of the the divinity of Jesus Christ; and therefore we are as much out of the reach of the danger of idolatry, in worshipping Christ in this sacrament as they are in worshipping Him in heaven. I shall add, for their further satisfaction, that some of their best divines have discharged us from all danger of idolatry in worshipping Christ in this sacrament as they may find in Dr. Jeremy Taylor's *Liberty of Prophesying*, sect. 20. numb. 26, and Mr. Thorndike's *Just Weights and Measures*, c. 19, p. 125. Dr. Taylor's words on this subject deserve to be remarked. He writes as follows: "Idolatry is a forsaking the true God, and giving divine worship to a creature, or to an idol; that is, to an imaginary God. Now it is evident that the object of their (the Catholics') adoration, in the Blessed Sacrament, is the only true and eternal God, hypostatically joined with His holy humanity, which humanity they believe actually present, under the veil of the sacramental signs. And if they thought Him not present, they are so far from worshipping the bread in this case, that themselves profess it idolatry to do so. Which is a demonstration that the soul has nothing in it that is idolatrical; the will has nothing in it but what is a great enemy to idolatry; and nothing burns in hell but proper will." So far this learned Protestant prelate.

Q. Why does the Catholic Church reserve the Blessed Sacrament in her churches ?

A. She reserves the Blessed Sacrament in tabernacles, upon her altars, partly that she may have it there to carry to the sick at all hours, whenever they shall be in need of it; and partly for the comfort of her children, who by this means have Jesus Christ always amongst them, and may come when they please to visit Him. This custom, of reserving the Blessed Sacrament, is as ancient as Christianity, as appears from the most* certain monuments of antiquity. And it is upon account of the Blessed Sacrament, reserved in the tabernacle, that a lamp hangs before the altar to burn there day and night, and that we kneel as often as we pass before the tabernacle.

* Tertullian l. 2. ad Uxorum c. 5. St. Cyprian, l. de Lapsis, etc.

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Q. Why is the Blessed Sacrament, upon certain days, exposed to the view of the people in a monstrance set up upon the altar?

A. It is to invite the people to come there to adore Jesus Christ, and to excite in them a greater devotion by the sight of their Lord, veiled in these sacred mysteries.

Q. What is the meaning of the benediction given on certain days?

A. It is a devotion practised by the Church, to give adoration, praise and thanksgiving to God, for His infinite goodness and love, testified to us in the institution of this Blessed Sacrament.



CHAPTER VI. Of the Sacrifice of the Mass.

Q. What do you mean by the Mass?

A. The Mass is the liturgy of the Catholic Church, and consists in the consecration of the bread and wine into the body and blood of Christ, and the offering up of this same body and blood to God, by the ministry of the priest; for a perpetual memorial of Christ's sacrifice upon the cross, and a continuation of the same till the end of the world.

Q. Why is this liturgy called the Mass?

A. Some think this word is derived from the Hebrew word *missach* (Deut. xvi.), which signifies a voluntary offering; others are of opinion that it is derived from the *missa* or *misso*, that is from the dismissal of the catechumens and others, who were not permitted anciently to be present at this sacrifice. But be this as it will, the name is of very ancient use in the Church, as appears from St. Ambrose, l. 2. Epist. 14. ad Sororem; St. Leo. Epist. 81. ad Dioscorum; and St. Gregory, Hom. 6, in Evangelia.

Q. Is the Mass properly a sacrifice?

A. Yes it is.

Q. What do you mean by a sacrifice?

A. A sacrifice, properly so called, is an oblation or offering of some sensible thing made to God by a lawful minister, to acknowledge, by the destruction or other change in the thing offered, the sovereign power of God, and to render Him the homage due to His Supreme Majesty.

Q. How then is the Mass a sacrifice?

A. Because it is an oblation of the body and blood of Jesus Christ, offered under the outward and sensible signs of bread and wine to God, by the ministry of the priests of the Church, lawfully consecrated and empowered by Christ; and this oblation is accompanied with a real change and destruction of the bread and wine, by the consecration of them into the body and blood of Christ and a real exhibiting of Christ our Victim, heretofore immolated upon the cross, and here mystically dying in the separate consecration of the two different species; and this oblation is made to God to acknowledge His sovereign power, to render Him our homage, and for all the other ends for which sacrifice is offered to His Divine Majesty.

Q. What are the ends for which sacrifice of old was offered, and is still to be offered to God?

A. For these four ends: first for God's own honor and glory, by acknowledging His sovereignty and paying Him our homage; secondly, to give God thanks for all His blessings; thirdly, to beg pardon for our sins; fourthly, to obtain grace and blessing from His Divine Majesty.

Q. Have the servants of God, from the beginning of the world, been always accustomed to honor Him with sacrifices?

A. Yes, they have. Witness the sacrifice of Abel (Gen. iv.), the sacrifice of Noah (Gen. viii.), the sacrifice of Melchisedech (Gen. xiv.), the sacrifices of Abraham (Gen. xv. and xxii.), the sacrifices of Job (ch. i. and xlii.), and many different

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kinds of sacrifices prescribed in the law of Moses. Of these ancient sacrifices some were holocausts or whole burnt-offerings, in which the victim or host was wholly consumed by fire, and thereby given fully to God without reserve for the more perfect acknowledgment of His sovereignty. Others were sin-offering or sacrifices offered for sin; others were pacific or peace-offerings, and these were either offered in thanksgiving for blessings received or for obtaining of graces and favors from the divine Majesty. Again, some were bloody sacrifices, in which the victim was slain; others unbloody, as the sacrifice of Melchisedech, which was bread and wine (Gen. xiv.), the sacrifices of fine flour with oil and frankincense, of unleavened cakes, etc., prescribed Levit. ii., of the scapegoat. (Levit xvi., etc.)

Q. Were these sacrifices of the law of nature and of the law of Moses agreeable to the Divine Majesty?

A. They were, as often as they were accompanied with the inward sacrifice of the heart, not for any virtue or efficacy that they had in themselves, as being but weak and needy elements, but in view of the sacrifice of Christ, of which they all were types and figures, and in consideration of the faith of those that offered them, by which they believed in a Redeemer to come, whose blood alone was capable to reconcile them to God.

Q. Why are all these sacrifices now abolished?

A. Because they were but figures of the sacrifices of Christ, and therefore were to give place to His sacrifice, as figures to the truth.

Q. How do you prove that these ancient sacrifices had no power nor efficacy of themselves, and were to make way for another sacrifice, viz., that of Christ?

A. This is evident from many texts of Scripture: I shall only allege one at present, viz., Psalm xxxix., spoken in the person of Christ to His Father. "Sacrifice and oblation Thou wouldst not; but ears Thou hast perfected to me (or as St. Paul reads it, Heb. x. 5, a body Thou hast prepared for Me), holocaust and sin-offering Thou didst require, then said I, behold I come."

Q. What is then the sacrifice of Christians under the new law?

A. We have no other sacrifice but that of Christ, which He once offered upon the cross, and daily offers by the ministry of His priests upon the altar in the Eucharist.

Q. Is the sacrifice of the cross and that of the Eucharist the same sacrifice, or two distinct sacrifices?

A. It is the same sacrifice; because the victim is the self-same, viz., Jesus Christ, and the priest or principal offerer is also the self-same Jesus Christ; it was He that offered Himself upon the cross; it is He that offers Himself upon the altar. The only difference is in the manner of the offering; because in the sacrifice of the cross, Christ really died, and therefore that was a bloody sacrifice; in the sacrifice of the altar, He only dies mystically, and therefore this is an unbloody sacrifice. I say He dies mystically, inasmuch as His death is represented in the consecrating apart the bread and wine, to denote the shedding of His sacred blood from His body at the time of His death.

Q. Why do you say that Jesus Christ is the priest that offers the sacrifice of the altar, since there is always another priest to perform this office?

A. Because the priest that officiates in the Mass officiates as Christ's vicergerent, and in His person; and therefore when he comes to the consecration of the

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elements in which this sacrifice essentially consists, he speaks not in his own name, but in the name and person of Christ, saying: "This is **MY** body, this is the chalice of **MY** blood," etc. So that Christ Himself is the principal priest; the officiant only acts by His authority, in His name and person.

Q. But what need was there of the sacrifice of the altar, since we are fully redeemed by the sacrifice of the cross?

A. First, that we might have in the sacrifice of the altar a standing memorial of the death of Christ. Secondly, that by the sacrifice of the altar the fruit of His death might daily be applied to our souls. Thirdly, that His children might have till the end of the world an eternal sacrifice, in which they might join together in the outward worship of religion, as the servants of God from the beginning of the world had always done. Fourthly, that in and by this sacrifice, they might unite themselves daily with their High Priest and Victim Christ Jesus, and daily answer the four ends of sacrifice.

Q. What proofs have you that the Mass is properly a sacrifice?

A. Because as we learn from many plain texts of Scripture, quoted in the foregoing chapter, and from the perpetual tradition of the universal Church, in the consecration of the Holy Eucharist, the bread and wine are really changed into the body and blood of Christ: and consequently in and by this consecration, the real body and blood of Christ our Victim, which for us was immolated upon the cross, is in the Mass exhibited and presented to God. Therefore, the Mass is properly a sacrifice, and the same sacrifice as that which Christ offered upon the cross. And that this sacrifice is propitiatory for the obtaining of the remission of our sins, we learn from the very words of Christ our Lord, at the first institution of it, at His last supper, when in the consecration of the elements, speaking in the present tense, He tells us (as His words are in the original Greek), "This is my body which is broken or sacrificed for you" (1 Cor. xi. 24). "This is My blood of the New Testament which is shed for many for the remission of sins." (Matt. xxvi. 28; St. Mark xiv. 24), or "This cup is the New Testament in My blood, which (cup) is shed for you, viz., for the remission of your sins."

Q. Have you any other texts of Scripture for the sacrifice of the Mass?

A. Yes, besides many figures of this sacrifice in the Old Testament (of which the most evident is that of the bread and wine offered by Melchisedech, the priest of the Most-high God (Gen. xiv.), according to whose order, Christ is said to be a priest forever (Psal. cx.), and that as the holy Fathers* take notice, by reason of this sacrifice of the Eucharist), we have the prophecy of Malachy (chap. i. 10, 11), where God rejecting the Jewish sacrifices, declares His acceptance of the sacrifice or pure offering which should be made to Him in every place among the Gentiles: which text the ancient Fathers, both Greek and Latin, urge to show that the Eucharist is a sacrifice. (See St. Justin in Dialog. cum Tryphore; St. Irenæus l. 4. c. 32; St. Chrysostom in Psal. 92; St. Augustine l. 18, de Civitate Dei, c. 35, etc.)

In the New Testament we have (Heb. xiii. 10), where the Apostle tells us, that under the new law we have an altar (and consequently a sacrifice), whereof they have no right to eat who serve the tabernacle; that is, they who continue in the service of the old law; and (1 Cor. x. from ver. 14 to 21), the same Apostle makes

* St. Cyprian, Epist. 63; St. Chrysostom, Hom. 35, de Gen. St. Epiphanius, Hier. 55; St. Jerome, Epist. 126, ad Evang.; St. Augustine, Conc. 1. in Pa. 33. 1. 15. de Civ. D. c. 22 Let. 18, c. 35, etc. St. Cyril, 1. 2; Glaphyra Theodoret Qu. 64, in Gen.

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a parallel between the partakers of the Christian sacrifice and those that partake of the Jewish and Heathenish victims, so as evidently to suppose, that the Christian table which he mentions (ver. 21), is an altar, where Christ is mystically immolated, and afterwards eaten by the faithful as in the Jewish and Heathenish sacrifices the victim was first offered on the altar, and then eaten by the people. From whence the Apostle infers, that they who were partakers of this great sacrifice of the body and blood of Christ (ver. 16), ought not to be partakers with devils, by eating of the meats sacrificed to idols (ver. 21). The sacrifice of the Mass is also mentioned in the 13th chapter of the Acts of the Apostles (ver. 2), where what we read in the Protestant Testament, "As they ministered to the Lord and fasted," etc., in the Greek original is, "as they were sacrificing to the Lord, and fasting, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Where the word which we have rendered in English sacrificing, is the self-same which to this day is used by the Greeks to express the sacrifice of the Mass.

Besides these arguments from Scripture for the sacrifice offered to God in the blessed Eucharist, we have the authority and the perpetual tradition of the Church of God, from the days of the Apostles. Witness the most ancient liturgies of all the churches and nations, Latins, Greeks, Goths, Syrians, Armenians, Egyptians, Ethiopians, Indians, etc. Witness the manifold testimonies of councils and Fathers of all ages; witness the frequent use in all Christian antiquity of the names of altar, sacrifice, oblation, priest, etc. Witness, in fine, the universal consent of Christians of all denominations before Luther's time, in offering up the Eucharist as a sacrifice; which is a matter of fact that cannot be contested. To which, if we add another truth, no less notorious, viz., that no one of our adversaries can pretend to assign the time in which the use of this sacrifice first began, we cannot have a more certain proof of an apostolical tradition. It is the rule which St. Augustine gives to discern apostolical traditions by (1, 2. de Bapt. c. 24).

Q. But does not St. Paul say (Heb. x. 14), that Christ, by one offering, viz., that of the cross, hath perfected forever them that are sanctified. What room, then, can there be for the sacrifice of the Mass?

A. What the Apostle says is certainly true, that the sacrifice of Christ upon the cross, is that one offering by which we are perfected forever, because the whole world was redeemed by that one sacrifice, and all other means of our sanctification or salvation have their force and efficacy from that one offering. Yet as that one offering, by which Christ has perfected forever them that are sanctified, is no way injured by His supplications which as man He makes for us to His Father in heaven, where, as the same Apostle tells us (Heb. vii. 25), "He ever liveth to make intercessions for us"; so neither is it any ways injured but highly honored by the representing the same offering to God in the sacrifice of the altar.

Q. But the Apostle tells us (Heb. xi. 25), that Christ does not offer Himself often; what say you to this?

A. He speaks there of offering Himself in a bloody manner, by dying for the redemption of the world; which was to be but once. But though the price of our redemption was to be paid but once, yet the fruit of it was to be daily applied to our souls, by those means of grace which Christ has left in His Church, that is, by His sacraments and sacrifice.

CHAPTER VII.

Of Hearing Mass; Where also of the Order and Ceremonies of the Mass; and the Devotion Proper for that Time.

Q. Are the faithful obliged to be present at the sacrifice of the Mass?

A. They are obliged, by a precept of the Church, to be present thereat upon all Sundays and holy-days.

Q. Why does the Church oblige all her children to assist at the sacrifice of the Mass upon all Sundays and holy-days?

A. That as Sundays and holy-days are particularly set apart for the worship of God, and the sanctification of their souls, they may answer these ends by assembling together on these days, to commemorate the death of Christ, and to offer to God this most solemn worship of sacrifice, by the hands of the priests and of their High-Priest, Christ Jesus: first, in the testimony of God's sovereignty, and as a homage due to His Divine Majesty; second, to give thanks for all His blessings general and particular; third, to beg mercy and pardon for all their sins; fourth, to obtain all necessary graces from the fountain of all grace.

Q. Why might not this as well be done without going to hear Mass?

A. Because, as we have seen in the foregoing chapter, the Mass is a sacrifice instituted by Christ to be offered for all those ends. And as in this sacrifice Christ Himself is both the Priest and the Victim, who here presents to His eternal Father that same body and blood by which we were redeemed; it must be evident, that there can be no better means of adoring God, and offering our homage to Him, than by uniting ourselves to this sacrifice of His only Son; no more acceptable thanksgiving than that which is here offered, by and through Jesus Christ; no means of obtaining mercy and pardon comparable to this oblation of the blood of the Lamb: in fine, no more seasonable time for obtaining the favors of heaven, than when we appear before the throne of grace with Him, and through Him, in whom His Father is always well pleased.

Q. In what disposition of soul ought persons go to hear Mass?

A. They ought to go as if they were going to Mount Calvary, to be present at the passion and death of their Redeemer; since the Mass is indeed the same sacrifice as that which He there offered. And consequently there can be no better devotion for the time of the Mass, than that which has relation to the passion of Christ, which is therein commemorated and represented to the eternal Father. And all the faithful, when they are at Mass, should endeavor to put their souls in the like dispositions of adoration, thanksgiving, love, and repentance for their sins, with which a good Christian would have assisted at the sacrifice of the cross, had he been present there.

Q. What think you of those, who, during the time of Mass, instead of attending to this great sacrifice, suffer themselves to be carried away with wilful distractions?

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A. Such as these do not hear Mass, that is, they do not fulfil the Church precept, nor satisfy the obligation of the day, but rather mock God, whilst outwardly they pretend to honor Him, and their heart is far from Him.

Q. What then do you say to those, who during the time of the Mass, are laughing and talking, or pass their time in criminal amusements?

A. These not only are guilty, like the former, of breaking the Church precept, but also must answer for the scandal that they give by their ill example, and for their hindering others to attend to their duty; as well as for their profaning those most sacred mysteries, by such an unchristian behavior at this holy time.

Q. I should be glad if you would explain to me the order and ceremonies of the Mass: and first, pray what is the meaning of the priest's vestments?

A. The priest, in saying Mass, represents the person of Christ, who is the High-Priest of the New Law, and the Mass itself represents His passion; and therefore, the priest puts on these vestments, to represent those with which Christ was ignominiously clothed at the time of His passion. Thus, for instance, the Amice represents the rag or clout with which the Jews muffled our Saviour's face, when at every blow they bid Him prophesy who it was that struck Him (St. Luke XXII. 64). The Alb, represents the white garment with which He was vested by Herod. The Girdle, Maniple, and Stole, represent the cords and bands with which He was bound in the different stages of His passion. The Chasuble, or outward vestment represents the purple garment with which He was clothed as a mock king; upon the back of which there is a cross, to represent that which Christ bore on His sacred shoulders. Lastly, the priest's tonsure or crown, is to represent the crown of thorns which our Saviour wore. Moreover, as in the Old Law, the priests that were to officiate in sacred functions had, by the appointment of God, vestments assigned for that purpose as well for the greater decency and solemnity of the divine worship, as to signify and represent the virtues which God required of His ministers, so it was proper, that in the Church of the New Testament, Christ's ministers should, in their sacred functions, be distinguished from the laity by their sacred vestments, which might also represent the virtues which God requires in them; thus the Amice, which is first put upon the head, represents divine hope, which the Apostle calls the helmet of salvation; the Alb, innocence of life; the Girdle (with which the loins are begirt), purity and patient suffering, the labors of this mortal life; the Stole, the sweet yoke of Christ to be borne in this life, in order to gain a happy immortality in the next; in fine, the Chasuble, which as uppermost, covers all the rest, the virtue of Charity.

In these vestments the Church makes use of five colors; the white, on the feasts of our Lord, of the Blessed Virgin, of the angels, and of the saints that were not martyrs; the red, on the feast of Pentecost, of the invention and exaltation of the cross, and of the Apostles and martyrs; the green on the greatest part of the Sundays; the violet, in the penitential times of Advent and Lent, and upon Vigils and Ember-days; and the black upon Good Friday, and in the Masses for the dead.

Q. Why is there always a crucifix upon the altar at the time of Mass?

A. That as the Mass is in remembrance of Christ's passion and death, the priest and people may have always before their eyes the image that represents His passion and death.

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Q. What is the meaning of having lighted candles upon the altar at the time of Mass?

A. First, to honor the triumph of our King, which is there celebrated by these lights, which are tokens of our joy, and of His glory. Second, to denote the light of faith, with which we are to approach Him.

Q. What is the meaning of making a reverence to the altar?

A. First, because the altar is a figure of Christ who is not only our sacrifice and our high-priest, but our altar too, inasmuch as we are to offer our prayers and sacrifices through Him. Second, because the altar is the seat of the divine mysteries, and therefore deserves our reverence.

Q. What is the meaning of the use of incense in the Mass and other offices of the Church?

A. Incense is an emblem of prayer, ascending to God from a heart inflamed with His love, as the smoke of incense ascends on high from the fire of the censer. Hence the royal prophet (Psal. CXL.), says, "Let my prayer O Lord! be directed like incense in thy sight." And St. John, in the Revelation (c. v. 8, and c. VIII. 3, 4), saw the four-and-twenty elders and the angel offering up to God odors and incense, which were the prayers of the saints. Moreover the incensing of the altar, of the priest, etc., is, according to the use of the Church, a token of honor to the thing that is incensed: not of divine honor, since we also incense the whole choir and the people, but of a due respect for the things of God, for His ministers and people.

Q. What is the use of singing, and of organs in the divine service?

A. To help us to raise our hearts to heaven and to celebrate with greater solemnity the divine praises.

Q. Tell me now, if you please, the different parts of the Mass, and the ceremonies thereof, that I may be the better instructed in this heavenly sacrifice?

A. First, the priest standing at the foot of the altar, having made a low reverence, begins with the sign of the cross, saying, *In Nomine Patris*, etc., In the name of the Father, and of the Son, and of the Holy Ghost, and then recites alternately with the clerk the 42d Psalm, *Judica me Deus*, etc., Judge me, O God! etc., composed by David, in the time that he was persecuted by Saul, and kept at a distance from the tabernacle or temple of God, and expressing his ardent desires and hopes of approaching to God's altar, and offering praise and sacrifice to Him. And therefore this Psalm is most proper here, as expressing the sentiments of soul with which we ought to come to this holy sacrifice?

Second, the priest, bowing down at the foot of the altar, says the Confiteor, or general confession, acknowledging his sins to God, to the whole court of heaven, and to all the faithful there assembled, and begging their prayers to God for him; and the clerk repeats the same in the name of the people, to the end that both priest and people may dispose themselves for this great sacrifice, by a sincere repentance for their sins. Our adversaries object against this form of confession, because therein we confess our sins to the saints; as if this was giving them an honor that belongs to God alone, not considering that the confession of our sins to anyone, so far from being an honor peculiar to God, is what we are directed in Scripture to do to one another. (St. James v. 16.) And accordingly in this very form, which

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we call the confiteor, we not only confess our sins to God, and to His saints, but the priest also confesses to the people and the people to the priest.

Third, the priest in going up to the altar begs for himself and the people, that God would take away their iniquities, that they may be worthy to enter into His sanctuary. Then coming up to the altar he kisses it in reverence to Christ, of Whom it is a figure; and going to the book, he reads what is called the Introit, or entrance of the Mass; which is different every day, and generally an Anthem taken out of the Scripture, with the first verse of one of the Psalms, and the *Gloria Patri*, to glorify the blessed Trinity.

Fourth, he returns to the middle of the altar, and says alternately with the clerk the *Kyrie Eleison*, or Lord have mercy on us, which is said three times to God the Father; three times *Christe Eleison*, or Christ have mercy on us, to God the Son; and three times again, *Kyrie Eleison*, to God the Holy Ghost. This frequently calling for mercy, teaches us the necessity of approaching to this sacrifice with a penitential spirit, and that the best devotion for this beginning of the Mass, is to offer up to God the sacrifice of a contrite and humble heart.

Fifth, after the *Kyrie Eleison*, the priest recites the *Gloria in Excelsis*, Glory be to God on high, etc., being an excellent hymn and prayer to God, the beginning of which was sung by the angels at the birth of Christ. This being a hymn of joy, is omitted in the Masses for the dead, and in the penitential times of Advent, Lent, etc. After this the priest, turning about to the people, says, "*Dominus vobiscum*," "The Lord be with you," Ans. "*Et cum spiritu tuo*," "And with thy spirit." Then returning to the book, he says, "*Oremus*," "Let us pray"; and then reads the Collects or prayers of that day, concluding them with the usual termination, "*Per Dominum nostrum*," e.c., "Through our Lord Jesus Christ," etc., with which the Church commonly concludes all her prayers, as hoping for no mercy, grace or blessing, but through our Saviour Jesus Christ.

Sixth, after the Collects, is read the Lesson or Epistle of the day (and upon the Wednesdays and Saturdays in the Ember-weeks several Lessons or Epistles), at the end of which the clerk answers, "*Deo Gratias*," i. e., "Thanks be to God"; to give God thanks for the heavenly instruction contained in that divine lesson of Holy Writ. The Lesson or Epistle is followed by the Gradual or Tract, consisting of some devout verses taken out of Scripture, to which are joined the Alleluias, to praise God with joy, excepting in the penitential time between Septuagesima and Easter, for then Alleluia is not said.

Seventh, after the Epistle and Gradual, the book is removed to the other side of the altar, in order to read the Gospel of the day; which removal of the book represents the passing from the preaching of the Old Law, figured by the Lesson or Epistle, to the Gospel of Jesus Christ, published by the preachers of the New Law. The priest, before he reads the Gospel, makes his prayer, bowing down before the middle of the altar, that God would cleanse his heart and his lips, that he may be worthy to declare His Gospel. At the beginning of the Gospel both priest and people make the sign of the cross, first, upon the forehead, to signify that they will not be ashamed of the cross of Christ and His doctrine; secondly, upon the mouth, to signify that they will profess it in words; thirdly, upon the breast, to signify that they will always keep it in their hearts. During the Gospel the people stand, to

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show by this posture, their readiness to go and do whatsoever they shall be commanded by their Saviour in His Divine Word. At the end, the clerk answers, in the name of the people, "*Laus tibi Christe*," "Praise be to Thee, O Christ"; to give praise to our Redeemer for His heavenly doctrine; and the priest kisses the book in reverence to those sacred words which he has been reading out of it. In the high or Solemn Mass, the Gospel is sung by the deacon, and lighted candles are held by the acolytes on each side, to denote the light which Christ brought us by His Gospel.

Eighth, after the Gospel upon all Sundays, as also upon the feasts of our Lord, of the Blessed Virgin, of the Apostles, and of the doctors of the Church, the priest, standing at the middle of the altar, recites the Nicene Creed, and kneels down at these words, "*Et homo factus est*," "And was made man," in reverence to the mystery of our Lord's incarnation. Then turning about to the people, he greets them with the usual salutation, "*Dominus vobiscum*," "The Lord be with you." Ans. "*Et cum spiritu tuo*," "And with thy spirit." After which he reads a short sentence of Scripture called the Offertory and then takes off the veil from the chalice, in order to proceed to the offering up of the bread and wine for sacrifice.

Ninth, he offers first the bread upon the paten, or little plate; then pours the wine into the Chalice, mingling with it a little water, and offers that up in like manner, begging that this sacrifice may be accepted of by the Almighty for the remission of his sins, for all there present, for all the faithful, living and dead, and for the salvation of the world. Then bowing down, he says, "In the spirit of humility, and in a contrite mind, may we be received by thee, O Lord: and so may our sacrifice be made this day in Thy sight, that it may please Thee, O Lord God." Then he blesses the bread and wine with the sign of the cross, invoking the Holy Ghost, saying, "Come Thou, the Sanctifier, the Almighty and Eternal God, and bless ✠ this sacrifice prepared for Thy holy name." After this he goes to the corner of the altar, and there washes the tips of his fingers, saying, "*Lavabo*," etc., "I will wash my hands among the innocent, and I will encompass Thy altar, O Lord," etc., as in the latter part of the 25th Psalm. This washing of the fingers denotes the cleanness and purity of soul with which these divine mysteries are to be celebrated; which ought to be such, as not only to wash away all greater filth, but even the dust which sticks to the tips of our fingers, by which are signified the smallest faults and imperfections.

Tenth, after washing his fingers the priest returns to the middle of the altar, and there bowing down, begs of the blessed Trinity to receive this oblation in memory of the passion, resurrection and ascension of our Lord Jesus Christ, and for an honorable commemoration of the Blessed Virgin and of all the saints, that they may intercede for us in heaven, whose memory we celebrate on earth. Then turning about to the people, he says, "*Orate Fratres*," etc. that is, "Brethren, pray that my sacrifice and yours may be made acceptable in the sight of God the Father Almighty." The clerk answers in the name of the people, "May the Lord receive this sacrifice from Thy hands, to the praise and glory of His own name, for our benefit, and that of all His holy Church."

Eleventh, then the priest says, in a low voice, the prayers called the *Secreta*, which correspond to the Collects of the day, and are different every day. He concludes, by saying aloud, "*Per omnia secula seculorum*," that is, "World without

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end." Ans. "Amen." Then, after the usual salutation, "The Lord be with you." Ans. "And with thy spirit," he admonishes the people to lift up their hearts to God ("*Sursum corda*"), and to join with him in giving thanks to our Lord "*Gratias agamus Domino Deo nostro*," to which the clerk answers, "*Dignum et justum est*," "It is meet and just." Then follows the Preface, so called because it serves as an introduction to the Canon of the Mass; in which, after solemnly acknowledging ourselves bound in duty ever to give thanks to God through His Son Jesus Christ, whose Majesty all the choirs of angels ever praise and adore, we humbly beg leave to have our voices admitted together with theirs in that celestial hymn, "*Sanctus, Sanctus*," etc., *i. e.*, "Holy, Holy, Holy, Lord God of Hosts. The heavens and earth are full of thy glory. Hosanna in the highest. Blessed is He that comes in the name of the Lord. Hosanna in the highest."

Twelfth, after the Preface follows the Canon of the Mass, or the most sacred or solemn part of this divine service, which is read with the low voice, as well to express the silence of Christ in His passion, and His hiding at that time His glory and His divinity, as to signify the vast importance of that common cause of all mankind, which the priest is then representing, as it were, in secret to the ear of God, and the reverence and awe with which both priest and people ought to assist at these tremendous mysteries. The Canon begins by the invoking the Father of Mercies, through Jesus Christ His Son, to accept this sacrifice for the holy Catholic Church, for the Pope, for the Bishop, and for all the professors of the Catholic and Apostolic faith, throughout the whole world. Then follows the *Memento*, or commemoration of the living for whom, in particular, the priest intends to offer up that Mass, or who have been particularly recommended to his prayers, etc. To which is subjoined a remembrance of all there present, followed by a solemn commemoration of the Blessed Virgin, the Apostles and Martyrs, and all the saints, to honor their memory by naming them in the sacred mysteries, to communicate with them, and to beg of God the help of their intercession, through Jesus Christ our Lord.

Then the priest spreads his hands over the bread and wine, which are to be consecrated into the body and blood of Christ, according to the ancient ceremony prescribed in the Levitical law (Levit. i. 3, 4: 16), that the priests or persons who offered sacrifice, should lay their hands upon the victim before it was immolated, and he begs that God would accept this oblation, which he makes in the name of the whole Church, and that he would grant us peace in this life, and eternal salvation in the next. Then he blesses the bread and wine with the sign of the cross (a ceremony frequently repeated in the Mass, in memory of Christ's passion, of which this sacrifice is the memorial; and to give us to understand that all grace and sanctity flow from the cross of Christ, that is, from Christ crucified), and he prays that God would render this oblation blessed, received, approved, reasonable and acceptable, that it may be made to us the body and blood of His most beloved Son our Lord Jesus Christ. Then he proceeds to the Consecration, first of the bread into the body of our Lord, and then of the wine into His blood; which Consecration is made by the words of Christ pronounced by the priest in His name, and as bearing His person; and that is the chief action of the Mass, in which the very essence of this sacrifice consists; because by the separate Consecration of the bread and wine, the

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body and blood of Christ are really exhibited and presented to God, and Christ is mystically immolated.

Immediately after the Consecration follows the Elevation, first of the Host, then of the Chalice, in remembrance of Christ's elevation upon the cross and that the people may adore their Lord veiled under these sacred signs. At the Elevation of the Chalice, the priest recites these words of Christ, "As often as you shall do these things, you shall do them in remembrance of Me." Then he goes on making a solemn commemoration of the passion, resurrection and ascension of Christ, and begging of God to accept this sacrifice, as he was pleased to accept the oblation of Abel, Abraham and Melchisedech; and to command that it may, by His holy angel, be presented upon the altar above, in presence of His Divine Majesty, for the benefit of all those that shall partake of these mysteries here below.

Then the priest makes the Memento or remembrance for the dead; praying for all those that are gone before us with the sign of faith, and rest in the sleep of peace, and in particular for those for whom he desires to offer this sacrifice that God would grant them a place of refreshment, light and peace, through Jesus Christ our Lord. Then raising his voice at "*Nobis quoque peccatoribus*," "And to us sinners," etc., he strikes his breast, in token of repentance, like the humble publican in the Gospel, and begs of God mercy and pardon, and to be admitted into some part and society, with the holy Apostles and Martyrs, through Christ our Lord. He goes on, "By whom O Lord! Thou dost always create, sanctify, enliven, bless, and give us all these good things." Then kneeling down, and taking the sacred Host in his hand, he makes the sign of the cross with it over the Chalice, saying, "Through Him, and with Him, and in Him, is to Thee, God the Father, in the unity of the Holy Ghost, all honor and glory," which last words he pronounces elevating a little the Host and Chalice from the altar; and then kneels down, saying, with a loud voice, "*Per omnia sæcula sæculorum*." "For ever and ever." Ans. "Amen."

Thirteenth, after this follows the "*Pater Noster*," or "Lord's Prayer," which is pronounced with a loud voice; and in token of the people's joining in this prayer the clerk in their name says aloud the last petition, "*Sed libera nos a malo*," "But deliver us from evil." The priest answers, "Amen:" and goes on with a low voice begging that we may be delivered from all evils, past, present and to come; and by the intercession of the Blessed Virgin, and of all the saints, be favored with peace in our days, and secured from sin and all disturbance, through Jesus Christ our Lord. Then he breaks the Host, in imitation of Christ's breaking the bread before He gave it to His disciples, and in remembrance of His body being broken for us upon the cross; and puts a particle of it into the Chalice, saying to the people, "The peace of the Lord be always with you:" Ans. "And with thy spirit." This ceremony of mixing a particle of the Host with the species of wine in the Chalice, represents the re-uniting of Christ's body, blood and soul at His resurrection; and the priest's wish of prayer for peace, at the time of this ceremony, puts us in mind of that "*Pax vobis*," or "Peace be unto you," which our Lord spoke to His disciples when He first came to them after His resurrection (St. John xx. 19, 21, 26).

Fourteenth, then follows the "*Agnus Dei*," etc., which the priest pronounces three times, striking his breast in token of repentance; the words are, "Lamb of

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God! who takest away the sins of the world, have mercy on us." At the third time, instead of "have mercy on us," he says, "grant us peace." After the *Agnus Dei*, follow three prayers, which the priest says to himself by way of preparation for receiving the blessed sacrament. After which kneeling down, and then rising and taking up the Blessed Sacrament, he three times strikes his breast, saying, "*Domine, non sum dignus*," etc. "Lord! I am not worthy that Thou shouldst enter under my roof; but only thou say the word, and my soul shall be healed." Then receiving the Sacred Host, he says, "The body of our Lord Jesus Christ preserve my soul to life everlasting, Amen." Having paused a while, he proceeds to the receiving of the Chalice, using the like words, "The blood of our Lord Jesus Christ," etc. Then follows the Communion of the people, if any are to receive.

Fifteenth, after the Communion, the priest takes first a little wine into the Chalice which is called the first ablution, in order to consummate what remains of the consecrated species in the Chalice; and then takes a little wine and water, which is called the second ablution, upon his fingers, over the Chalice, to the end that no particle of the Blessed Sacrament may remain sticking to his fingers, but that all may be washed into the Chalice, and so received. Then wiping the Chalice, and covering it, he goes to the book and reads a versicle of the Holy Scripture, called the Communion, because it was used to be sung in the High Mass, at the time that the people communicated. After this, he turns about to the people with the usual salutation, "*Dominus vobiscum*," and then returning to the book, reads the Collects, or prayers called the Post-Communion: after which he again greets the people with "*Dominus vobiscum*" and gives them leave to depart, with "*Ite Missa est*," i. e., "Go, the Mass is done." Here, bowing before the altar, he makes a short prayer to the Blessed Trinity, and then gives his blessing to all there present, in the name of the same Blessed Trinity: "*Benedicat vos*," etc. "May the Almighty God, the Father, ✠ and the Son and the Holy Ghost, bless you." He concludes by reading at the corner of the altar the beginning of the Gospel according to St. John, which the people hear standing, but at these words "*Verbum caro factum est*," "The Word was made flesh," both priest and people kneel, in reverence to the mystery of Christ's incarnation. The clerk at the end answers, "*Deo Gratias*," "Thanks be to God." And then the priest departs from the altar, reciting to himself the *Benedicite*, or the canticle of the three children, inviting all creatures in heaven and earth to bless and praise our Lord.

Q. In what manner ought the people to be employed during the Mass?

A. In such prayers and devotions as are most suitable to that holy sacrifice; which having so close a relation to the passion of Christ, is then best heard, when the assistants turn the attention and affections of their souls towards the mysteries of the passion of our Lord, which are there represented.

Q. Is it not a good way of hearing Mass to accompany the priest through every part of it, so as to accommodate one's devotion to what he is then about?

A. It is a very good and profitable way, not that the very prayers of the priest, especially in the Canon and Consecration, are always proper for the people, but that in every part of the Mass, it is proper that the people should use such prayers as are adapted to what the priest is then doing.

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Q. What kind of prayers and devotions then do you esteem the best adapted to the several parts of the Mass?

A. I should recommend first, in the beginning of the Mass an earnest application of the soul to God, by way of begging His divine grace for the worthily and profitable assisting at this sacrifice.

Second, at the Confiteor, and what follows, until the *Kyrie Eleison* inclusively, I should advise the assistants to an humble confession of their sins to God, with a most hearty repentance, and earnestly begging His mercy.

Third, at the *Gloria in excelsis*, let them join in that heavenly hymn and excite their souls to the affections expressed therein.

Fourth, at the Collects, let them recommend to God their own necessities, and those of the whole Church.

Fifth, at the Epistle, Gradual, and Gospel, either let them attend to the heavenly lessons contained in them; or, if they have not the convenience for this let them employ themselves in giving thanks to God for revealing to us His divine truths and instructing us not only by His servants the prophets and Apostles, but also by His Son; and begging of God that their lives may be always conformable to the maxims of His Gospel.

Sixth, at the Credo, let them recite it to themselves, with a lively faith of the great truths contained in it.

Seventh, at the Offertory, let them join with the priest in offering up first the Host, and then the Chalice, for themselves and for the whole Church; but let them at the same time unite themselves closely with their High Priest, Christ Jesus, and with Him, through Him, and in Him, offer up their hearts and souls to God, to be consecrated to His divine service, and changed into Him; and in particular, at the mingling of the water with the wine in the Chalice, let them pray for this happy union with God.

Eighth, at the Lavabo, when the priest washes his fingers at the corner of the altar let them recite in their souls a hearty act of repentance, and beg to be washed from their sins in the blood of the Lamb.

Ninth, when the priest turns about and says, *Orate Fratres*, let them pray that God would accept of that oblation for His own honor and their salvation.

Tenth, at the Preface, let them raise up their hearts to God at *Sursum Corda* and pour forth their souls in thanksgiving to Him; joining themselves with the heavenly choirs, and with them humbly and fervently pronouncing that sacred hymn, "*Sanctus*," etc. "Holy, Holy, Holy, Lord God of Hosts," etc.

Eleventh, during the Canon of the Mass, let them, together with the priest, and together with the invisible priest, Christ Jesus, offer up the sacrifice for the four ends of the sacrifice, viz., first for God's honor, adoration and glory. Second, in thanksgiving for all His benefits, and especially for our redemption through Jesus Christ. Third, to obtain mercy and pardon through Him for all their sins. Fourth, to obtain all graces and blessings of which they stand in need. Let them all join in the solemn commemoration that is here made of the passion, resurrection and ascension of the Son of God, and of the glory of His Church triumphant in heaven.

Twelfth, at the Memento for the living, let them earnestly recommend to God their parents, friends, benefactors, etc.; their superiors, spiritual and temporal;

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those that have particularly desired their prayers; those that are in agony, or other great necessities, temptation, or affliction; those to whom they have given scandal or ill example; their enemies, and all unbelievers and sinners, that God may convert them; in fine, all true servants of God, and all such for whom God would have them to pray.

Thirteenth, at the Consecration and Elevation, let them again offer themselves to God with and through Christ, and with all the reverence of their souls adore their Lord there really present under the sacramental veils.

Fourteenth, at the Memento for the dead, let them represent to the Eternal Father this Victim which takes away the sins of the world, in behalf of all the faithful departed in the communion of the Church, and particularly of their relations, friends, etc., and those who stand most in need of prayers, or for whom God is best pleased that they should pray.

Fifteenth, at the *Pater Noster*, let them join in that heavenly prayer; begging in the first petition (Hallowed be Thy name), the honor and glory of God's name; in the second petition, the propagation of His kingdom here upon earth, and that they may have a share in His kingdom in heaven; in the third petition, the perfect accomplishment of His will by all, and in all: in the fourth, the participation of the bread of life; in the fifth, the forgiveness of their sins; in the sixth, the grace of God against temptations; and in the seventh, a deliverance from all evils.

Sixteenth, at the breaking of the Host, let them remember Christ's body broken for them upon the cross, and let them pray for that peace which the priest wishes them, with God, with their neighbors, and with themselves.

Seventeenth, at *Agnus Dei*, etc., let them, in the spirit of humility and contrition, beg mercy and pardon for their sins.

Eighteenth, during the following prayers, and whilst the priest is receiving, let them make a spiritual communion first, by a lively faith, of the real presence of the Lamb of God slain for our sins, and of the abundance of grace which He brings to those that receive Him worthily. Second, by an ardent desire of partaking of this life-giving food. Third, by humbly acknowledging at the *Domine non sum dignus*, and heartily bewailing their unworthiness and sins, which hinder them from daring to approach to this heavenly table. Fourth, by fervent prayer, begging that Christ would communicate to them some share in those graces which He brings with Him to the worthy receiver, and that He would come at least spiritually to their souls, and take possession of them, and unite them to Himself by an indissoluble band of love.

Nineteenth, after the Communion, let them return thanks to God for the passion and death of His Son, and for having been permitted to assist at these divine mysteries; let them receive with humility the benediction given by the priest in the name of the Blessed Trinity; let them beg pardon for their negligences and distractions; and so offering themselves and all their undertakings to God depart in peace.

Q. What advice would you give to those who through indisposition, or other unavoidable impediments, are not able to assist at Mass upon a Sunday or holy day?

A. I would advise them to endeavor to hear Mass at least in spirit, according

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to the method prescribed by Mr. Gother, for the absent, in the little book of instructions and devotions for hearing Mass.

Q. What if a person, through the absolute necessity of his unhappy circumstances, should be tied to a place where he can never hear Mass, do you think he might not then be allowed to join in prayer with those of another communion, by way of supplying this defect?

A. No, certainly not. It is a misfortune, and a great misfortune to be kept like David, when he was persecuted by Saul, at a distance from the temple of God, and His sacred mysteries; but it would be a crime to join one's self upon that account with an heretical or schismatical congregation, whose worship God rejects as sacrilegious and impious. In such a case therefore a Christian must serve his God alone to the best of his power, by offering to Him the homage of prayer, adoration, contrition, etc., and must frequently hear Mass in spirit, by joining himself with all the faithful throughout the earth, wherever they are offering to God that Divine Sacrifice; ever sighing after these heavenly mysteries, and praying for his delivery from that Babylon, which keeps him at a distance from the temple of God.



CHAPTER VIII.

Of the Saying Mass in Latin.

Q. Is it not a great prejudice to the faithful that the Mass is said in Latin, which is a language that the generality of them do not understand?

A. It is no prejudice to them at all, provided they be well instructed in the nature of the Sacrifice, and taught (as we have explained above), how to accompany the priest with prayers and devotions adapted to every part of the Mass; such as they commonly have in their manuals or other prayer-books. Hence it is visible to any unprejudiced eye that there is far more devotion amongst Catholics at Mass, than there is at Protestants' common-prayer.

Q. But is not the Mass also a common-prayer, that ought to be said alike by the faithful?

A. It is a common Sacrifice that is offered for all, and in some manner by all; but as for the particular form of prayers used by the priest in the Mass, there is no obligation for the faithful to recite the same; all that God or His Church expects from them is to assist at that sacrifice with attention and devotion; and this they fully comply with when they endeavor to follow the directions given above, and use such prayers as are adapted to each part of the Mass; though they be not the self-same as the priest uses.

Q. Can you explain to me, by some example, how a person may devoutly and profitably assist at this sacrifice, though he may be ignorant of the prayers which the priest is saying?

A. Yes; What do you think if you or any good Christian had been present upon Mount Calvary, when Christ was offering Himself upon the cross, a sacrifice for the sins of the whole world; would not the very sight of what was doing (provided that you had the same faith in Christ as you have) have sufficed to excite in your soul most lively acts of love of God, thanksgiving for so great a mercy, detestation of your sins, etc., though you should neither hear any word from the mouth of Christ your High-Priest, nor know in particular what passed in His soul? Just so in the Mass, which is the same sacrifice as that which Christ offered upon the cross, because the Priest and the Victim are the same; it is abundantly sufficient for the people's devotion, to be well instructed in what is then doing, and to excite in their souls suitable acts of adoration, thanksgiving, repentance, etc., though they understand not the particular prayers used by the priest at that time.

I must add, that for the devoutly and profitably concurring in sacrifice offered to God, it is not even necessary that the people should hear or recite the same prayers with the priest, but that the very seeing of Him is more than God was pleased to require in His law. Hence we find, (St. Luke i. 10), that the whole multitude of the people were praying without, when Zacharias went into the temple to burn incense. And (Levit. xvi. 17), it was expressly ordered that there should be no man in the tabernacle or temple, when the high-priest went with the blood of the victims into the sanctuary to make atonement.

Q. But does not St. Paul (1 Cor. xiv.), condemn the use of the unknown tongues in the Liturgy of the Church?

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A. He has not one word in that whole chapter of the Liturgy of the Church; but only reprehends the abuse of the gifts of tongues, which some amongst the Corinthians were guilty of, who out of ostentation affected to make exhortations or extemporary prayers in their assemblies in languages utterly unknown, which for want of an interpreter could be of no edification to the rest of the faithful. But this is far from being the practice of the Catholic Church, where all the exhortations, sermons and such-like instructions are made in the vulgar language; where no new unknown extemporary prayers are recited, but the ancient public Liturgy and Office of the Church, which, by long use are well-known, at least as to the substance, by all the faithful; where in fine there is no want of interpreters, since the people have the Church Offices interpreted into their own ordinary prayer-books; and the pastors are commanded to explain to them the mysteries contained in the Mass. (Council of Trent, Sess. 22, Chap. 8.)

Q. But why does the Church celebrate the Mass in Latin, rather than in vulgar language?

A. First, because it is her ancient language, used in all her sacred offices even from the Apostles' days throughout all the Western parts of the world: and therefore the Church, which hates novelty, desires to celebrate her Liturgy in the same language as the saints have done for so many ages. Second, for greater uniformity in the public worship; that so a Christian, in whatsoever country he chances to be, may still find the Liturgy performed in the same manner, and in the same language to which he is accustomed at home; and the Latin is certainly of all languages the most proper for this, as being the most universally studied and known. Third, to avoid the changes, to which all vulgar languages, as we find by experience, are daily exposed. For the Church is unwilling to be chopping and changing her Liturgy at every turn of language.

Q. Have any other Christians besides Roman Catholics ever celebrated their Liturgy in a language which the greater part of the people did not understand?

A. Yes; it is the practice of the Greeks, as we learn from Alex. Ross, in his "View of the Religions of Europe," (p. 481); and Mr. Breerwood in his "Enquiries" (chap. 2, p. 12). It is the practice of all other sects of Christians in the East and South, viz., of the Armenians, of the Syrians, of the Nestorians, of the Copts or Egyptians, of the Abyssinians or Ethiopians, who all use in their liturgies, their ancient languages, which have long since ceased to be understood by the people: as we learn from Monsieur Renaudot in his "Dissertation Upon the Oriental Liturgies" (chap. 6). And as for Protestants, we learn from Dr. Heylin's "History of Reformation," (p. 128, etc.), that in Queen Elizabeth's time, "The Irish Parliament passed an act for the uniformity of common-prayer; with permission of saying the same in Latin, where the minister had not the knowledge of the English tongue. But for translating it to Irish there was no care taken. The people are required by that statute, under several penalties to frequent their churches and to be present at the reading of the English liturgy, which they understood no more than they do the Mass. By which means, we have furnished the Papists with an excellent argument against ourselves, for having the divine service celebrated in such a language as the people do not understand." Thus Dr. Heylin.

CHAPTER IX.

Of the Sacrament of Penance; of Confession, and the Preparation for It; of Absolution, etc.

Q. What do you mean by the Sacrament of Penance?

A. An institution of Christ by which our sins are forgiven, which we fall into after baptism.

Q. In what does this institution consist?

A. On the part of the penitent it consists in these three things, viz., contrition, confession, satisfaction; and on the part of the minister, in the absolution pronounced by the authority of Jesus Christ. So that Penance is a Sacrament by which the faithful, that have fallen into sins, confessing the same with a true repentance, and a sincere purpose of making satisfaction to God, are absolved from their sins by the ministers of God.

Q. How do you prove that the ministers of God have any such power as to absolve sinners from their sins?

A. I prove it from St. John, (xx. 22, 23), where Christ said to His ministers, "Receive ye the Holy Ghost, whosoever sins ye forgive they are forgiven unto them, and whosoever sins ye retain they are retained." And St. Matt. (xviii. 18), "Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven."

Q. But was this power given to any besides the Apostles?

A. It was certainly given to them and to their successors till the end of the world; no less than the commission of preaching, baptizing, etc., which, though addressed to the Apostles, were certainly designed to continue with their successors, the pastors of the Church forever according to that of Christ (Matt. xxvii. 20), "Lo I am with you always even to the end of the world." And so the Protestant Church understands these texts, in order for the visitation of the sick, in the common prayer-book, where she prescribes a form of absolution the same in substance as that used in the Catholic Church, viz.

"Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners, who truly repent and believe in Him, of His great mercy forgive thee thine offences: man by His authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Q. Is it then your doctrine that any man can forgive sins?

A. We do not believe that any man can forgive sins by his own power, as no man by his own power can raise the dead to life: because both the one and the other equally belong to the power of God. But as God has sometimes made men His instruments in raising the dead to life, so we believe that He has been pleased to appoint that His ministers should in virtue of His commission, as His instruments, and by His power, absolve repenting sinners: and as this is evident from the texts above quoted, it must be false zeal, under pretext of maintaining the honor of God, to contradict this commission which He has so evidently given to His Church.

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Q. But will not sinners thus be encouraged to go on in their evil ways, upon the confidence of being absolved by the pastors of the Church, whenever they please, from their sins?

A. The pastors of the Church have no power to absolve anyone without a sincere repentance, and a firm purpose of a new life, and therefore the Catholic doctrine of absolution can be no encouragement to any man to go on in his sins.

Q. What then is required on the part of the sinner in order to obtain forgiveness of his sins in the Sacrament of Penance?

A. Three things, viz., contrition, confession, and satisfaction. By contrition, we mean, "a hearty sorrow for having offended so good a God, with a firm purpose of amendment." By confession, we mean, "a full and sincere accusation made to God's minister, of all mortal sins, which after a diligent examination of conscience, a person can call to his remembrance." By satisfaction, we mean, "a faithful performance of the penance enjoined by the priest."

Q. What preparation then do you recommend before confession, in order to discharge one's self well of this important duty?

A. A person that is preparing himself for confession has four things to do before he goes to confession. First, he must pray earnestly to God for His divine grace that he may be enabled to make a true and good confession. Second, he must carefully examine his own conscience, in order to find out what sins he has committed, and how often. Third, he must take due time and pains to beg God's pardon, and to procure a hearty sorrow for his sins. Fourth, he must make firm resolutions with God's grace to avoid the like sins for the future, and to fly the immediate occasions of them.

Q. Why must he begin his preparation by praying earnestly to God for His divine grace?

A. Because a good confession is a work of the utmost importance, and withal a difficult task, by reason of the pride of our hearts, and that fear and shame which are natural to us, and which the devil, who is a mortal enemy to confession, seeks to improve with all his power. And therefore a Christian that desires to make a good confession, ought in the first place to address himself to God by fervent prayer for His divine assistance. And the more he finds the enemy busy to instil into him an unhappy fear or shame, the more earnestly must he implore the mercy and grace of God upon this occasion.

Q. In what manner must a person examine his conscience in order to make a good confession?

A. He must use a moral diligence to find out the sins he has committed; which requires more or less time and care, according to the length of time from his last confession, and the greater or less care that he usually takes to determine the state of his conscience. The common method of examination is to consider what one has done against any of the commandments of God; what neglects there may have been of Church precepts; how one has discharged one's self of the common duties of a Christian, and of the particular duties of one's respective station of life; how far one has been guilty of any of the seven sins, which are commonly called capital, because they are the springs or fountains from whence all our sins flow, etc. And for the helping of a person's memory in this regard, the table of

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sins which is found in the manual or other prayer-books may be of no small service.

Q. Is a person to examine himself as to the number of times that he has been guilty of this or that sin?

A. Yes; because he is obliged to confess, as near as he can, the number of his sins. But in sins of habit, which have been of long standing and very numerous, it will be enough to examine and confess the length of time that he has been subject to such a sin, and how many times he has fallen into it, in a day, in a week or month, one time with another.

Q. What method do you prescribe to a person, in order to procure that hearty sorrow for sin, which is the most necessary part of the preparation for confession?

A. The best method to procure it is to beg it heartily of God; for it must be His gift. None but God can give that change of heart, which is so essential to a good confession, and he has been pleased to promise (St. Matt. vii. 7), "Ask and it shall be given you: seek and ye shall find: knock and it shall be opened unto you." To this end also pious meditation and considerations, and devout acts of contrition, which are found in books of devotion, will much contribute, if read leisurely and attentively, so as to sink into the heart. But because many persons content themselves with running over in haste the Prayers before Confession, which they meet with in their books, with little or no change in the heart, which perhaps, is grown hard by sinful habits, it is to be feared their performances are too often worth nothing in the sight of God.

Q. What then do you advise in the case of habitual sinners, in order to procure a true change of heart?

A. I advise them to a spiritual retreat for some days, in which being retired as much as possible from the noise of the world, they may think of the great truths of religion, of the end for which they came into this world, of the benefits of God, of the enormity of sin, of the sudden passing away of all that this world admires, of the four last things, of the passion of Christ, etc.; that so the serious considerations of these great truths, joined to retirement and prayer, may make a due impression on their hearts, and effectually convert them to God. Those whose circumstances will not permit them to make a regular retreat, may at least endeavor during some days to think as often and as seriously as they can upon the truths above mentioned and by frequently and fervently calling upon the Father of mercies, in the midst of all their employments, may hope to procure to themselves the like grace.

Q. What must be the chief motive of a sinner's sorrow and repentance, in order to qualify him for absolution?

A. Divines are not perfectly agreed in the resolution of this query; but all are perfectly agreed in advising every one to aim at the best motive he can; and that the best and safest way is to renounce and detest our sins for the love of God above all things.

Q. What do you mean by the resolution of amendment, which you suppose to be a necessary ingredient in the preparation for confession?

A. I mean a full determination of the soul to fly for the future all wilful sin, and the immediate occasions of it.

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Q. What do you mean by the immediate occasions of sin?

A. All such company, places, employment, diversions, books, etc., which are apt to draw a person to mortal sin, either in deed, word, or in thought.

Q. And is a person indispensably obliged to avoid all such immediate occasions of sin?

A. He is obliged to avoid them to the very utmost of his power, according to that Gospel-rule of parting even with a hand or an eye, that is an occasion of offence to the soul. (St. Matt. xviii. 8, 9.)

Q. What Scripture do you bring to recommend the confession of our sins to God's ministers?

A. First, the precept of God in the Old Testament (Numb. v.: 6, 7), "When a man or a woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty, then they shall confess their sin which they have done," etc. Second, the example of the people that hearkened to the preaching of St. John the Baptist, who were baptized by him, "confessing their sins," (St. Matt. iii. 6). Third, the prescription of St. James v. 16. "Confess your sins one to another"; that is, to the priests, or elders of the Church, whom the Apostle had ordered to be called for (v. 14). Fourth, the practice of the first Christians (Acts xix. 18), "Many that believed came, and confessed and declared their deeds."

Q. How do you prove that there is any command of Christ, for the confession of our sins to His ministers?

A. I prove it from the commission which Christ has given to His ministers, (St. John xx. 22, 23), "Receive ye the Holy Ghost: whosoever sins you remit they are remitted unto them, and whosoever sins you retain, they are retained." And (St. Matt. xviii. 18), "Verily I say unto you, whatsoever you shall bind on earth, shall be bound in heaven; and whatsoever you shall loose on earth shall be loosed in heaven." For it is visible that this commission of binding or loosing, forgiving or retaining sins, according to the merits of the cause and the disposition of the penitent, cannot be rightly executed without taking cognizance of the state of the soul of him who desires to be absolved from his sins by virtue of this commission; and consequently cannot be rightly executed without confession. So that we conclude with St. Augustine*, that to pretend it is enough to confess to God alone, is making void the power of the keys given to the Church (St. Matt. xvi. 19); that it is contradicting the Gospel, and making void the commission of Christ.

Q. Are Christians then obliged to confess all their sins to the ministers of Christ?

A. They are obliged to confess all such sins as are mortal, or of which they have reason to doubt, lest they may be mortal; but they are not obliged to confess venial sins, because as these do not exclude eternally from the kingdom of heaven, so there is not a strict obligation of having recourse for the remission of them to the keys of the Church.

Q. But by what rule shall a person be able to make a judgment whether his sins be mortal or venial?

A. All those sins are to be esteemed mortal which the word of God represents

* Homir 49. Inter 59.

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to us as hateful to God, against which he pronounces a woe, or of which it declares that such as do those things shall not enter into the kingdom of heaven: of these we have many instances (Rom. I. 29, 30, 31; I Cor. VI. 9, 10; Galat. V. 19, 20, 21; Ephes. V. 5; Apocalypse XXI. 8), and in the Old Testament (Isai. V. Ezek. XVIII., etc.). But though it be very easy to know that some sins are mortal, and others but venial, yet to pretend to be able always perfectly to distinguish which are mortal and which are not, is above the reach of the most able divines; and therefore a prudent Christian will not easily pass over sins in confession, under pretence of their being venial, unless he be certain of it. And this caution is more particularly necessary in certain cases, where persons being ashamed to confess their sins, are willing to persuade themselves they are but venial; for in such cases it is much to be feared lest their self-love should bias their judgment.

Q. Is it a great crime to conceal, through shame or fear, any mortal sin in confession?

A. Yes, it is a great crime; because it is telling a lie to the Holy Ghost; for which kind of sin Ananias and Sapphira were struck dead, by a just judgment of God. (Acts V.) It is acting deceitfully with God, and that in a matter of the utmost consequence. It is a sacrilege, because it is an abuse of the sacrament of Penance, and is generally followed by another greater sacrilege in receiving unworthily the body and blood of Christ. And what is still more dreadful, such sinners seldom stop at the first bad confession and communion, but usually go on for a long time in these sins, and very often die in them. But it is not only a great crime to conceal one's sins in confession, it is a great folly and madness too; because, such offenders, if they have not renounced their faith, know very well that these sins must be confessed, or that they must burn for them; and they cannot be ignorant, that these bad confessions do but increase their burden, by adding to it the dreadful guilt of repeated sacrileges, which they have far more difficulty of confessing, than these very sins of which they are now so much ashamed.

Q. Have you any instances in Church History of remarkable judgments of God upon those that have presumed to approach to the Blessed Sacrament, without making a sincere confession of their sins?

A. Yes; we have several recorded by St. Cyprian (L. de Lapsis), and other grave authors; but the most common, and indeed the most dreadful punishment of these sins, is a blindness and a hardness of heart, which God justly permits such sinners to fall into, and which is the broad road to final impenitence.

Q. Have you any things to offer by the way of encouragement to sinners to confess their sins sincerely?

A. Yes; first, the great benefit that their souls will reap in the remission of their sins, promised by Christ (St. Matt. XVIII. 18; and St. John XX. 22, 23), and the other advantages which an humble confession of sins brings along with it, such as a present comfort and ease of conscience, a remedy against future sins, directions and prescriptions from the minister of God for the curing the spiritual maladies of the soul, etc. Second, that by this short passing confusion, which will last but a moment, they will escape the dreadful shame of having their sins written on their foreheads at the last day to their eternal confusion. Third, that the greater their sins have been, the greater will be the joy, as of the whole court of heaven, so of

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their confessor here upon earth, to see their sincere conversion to God testified by the humble confession of their shameful sins upon which account, so far from thinking worse of them, he will conceive far greater hopes of their future progress, and a more tender affection for them. Fourth, that by the law of God and His Church, whatever is declared in confession can never be discovered directly or indirectly to any one, upon any account whatsoever, but remains an eternal secret between God and the penitent soul; of which the confessor cannot, even to save his own life, make any use at all to the penitent's discredit, disadvantage or any other grievance whatsoever. *Vide Decretum Innocenti XI.; die Novemb. Anno 1682.*

Q. But suppose it has been the sinner's misfortune to have made a bad confession, or perhaps a great many bad confessions, what must he do to repair this fault and to reinstate himself in God's grace?

A. He must apply himself to God by hearty prayer for His grace and mercy; and so prepare himself to make a good general confession of all his sins at least from the time of his going astray, because all the confessions that he has made since he began to conceal his sins were all sacrilegious and consequently null and invalid; and therefore must be all repeated again.

Q. But is he obliged in this case to confess again those sins which he has confessed before?

A. He is, because the concealing of any one mortal sin in confession makes the whole confession worth nothing; and all the following confessions, until this fault is repaired, are all null; and therefore they must all be made again. But if it be to the same confessor, who has a confused remembrance of the sins before confessed, it may suffice for the penitent to accuse himself in general terms of all that has been confessed before; and then to specify in particular the sins that have been omitted, together with the number of the bad confessions and communions that have been made by him.

Q. Are there any other cases in which the confession is worth nothing, and consequently must be made again, besides this case of concealing mortal sin?

A. Yes; if the penitent has taken no care to examine his conscience, or to procure the necessary sorrow for his sins, or a true purpose of amendment, his confession is good for nothing, and must be repeated; and also, if the priest to whom he has made his confession has not had the necessary faculties and approbation.

Q. What, if the penitent, through forgetfulness, pass over some mortal sin in confession?

A. This omission, provided there was no considerable negligence which gave occasion to it, does not make the confession invalid. But then the sin that has been thus omitted must be confessed afterwards when the penitent remembers it; and if he remembers it before communion, it ought to be confessed before he goes to Communion; if he remembers it not till after Communion, he must confess it in the next confession.

Q. Is a person obliged to confess the circumstances of his sins?

A. He is obliged to confess such circumstances as alter the kind or nature of the sin; and also, such as notably aggravate the guilt; but in modest and decent terms, particularly in confessing the circumstances of sins against chastity.

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Q. Would it be a crime to neglect the penance or satisfaction enjoined by the priest?

A. Yes, it would; the more because we ought to regard the penance enjoined as an exchange which God makes of the eternal punishments, which we have deserved by sin, into these small penitential works.

Q. Has the Church of God always enjoined penances to sinners?

A. Yes, she has, and in the primitive times much more severe than now-a-days, when three, seven or ten years of penance used to be imposed for sins of impurity, perjury, etc.

Q. Does the Church at present approve of giving ordinarily very slight penances for very great sins?

A. So far from it, that the Council of Trent (Sess. 14. chap. 8), gives us to understand, that a confessor, by such excessive indulgence, is in danger of drawing upon his own head the guilt of his penitent's sins, and declares that a priest ought to enjoin a suitable penance according to the quality of the crime and the penitent's ability.

Q. Ought the penitent to content himself with performing the penance enjoined, so as to take no farther thought about making satisfaction to God for his sins?

A. No, by no means, for it is to be feared that the penance enjoined is seldom sufficient to take off all the punishment due to God's justice upon account of our sins; and it is certain, that the more a penitent is touched with a hearty sorrow for his offences against God, the more he will be desirous of making satisfaction, and revenging upon himself by penitential severities the injury done to God by his sins. Hence the life of a good Christian ought to be a perpetual penance.

Q. What then do you recommend to a penitent, besides the performance of his penance, in order to cancel the punishment due to his sins, and to make satisfaction to the Divine Justice?

A. I recommend to him, first, ever to maintain in himself a penitential spirit, and in that spirit to perform all his prayer; daily offering up to God the sacrifice of a contrite and humble heart. Second, I recommend to him alms-deeds, both corporal and spiritual, according to his ability. Third, fasting and other mortifications, especially the retrenching all superfluities in eating, drinking, and sleeping; all unnecessary diversions, and much more all such as are dangerous, all idle curiosity, vanity, etc. Fourth, I recommend to him to have recourse to indulgences, and to perform with religious exactitude the conditions thereunto required. Fifth, in fine, I recommend to him to take from the hands of God, in part of penance for his sins, all sicknesses, pains, labors, and all other crosses whatsoever, and daily to offer them up to God, to be united to and sanctified by the sufferings and death of Jesus Christ.

Q. What is the form and manner of confession?

A. The penitent, having duly prepared himself by prayer, by a serious examination of his conscience, and a hearty contrition for his sins, kneels down at the confession chair on one side of the priest, and making the sign of the cross upon himself, asks the priest's blessing, saying: "Pray, Father! give me your blessing." Then the priest blesses him in the following words: "The Lord be in thy heart, and in thy lips, that thou mayest truly and humbly confess all thy sins, in the name

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of the Father, and of the Son, and of the Holy Ghost, Amen." After which the penitent says the Confiteor, in Latin, or in English, as far as *Mea culpa, etc.*, and then accuses himself of all his sins as to the kind, number, and aggravating circumstances; and concludes with this or the like form: "Of these, and all other sins of my whole life, I humbly accuse myself; I am heartily sorry for them, I beg pardon of God and penance and absolution of you, my ghostly father." And so he finishes the Confiteor, "Therefore I beseech thee," etc. And then attends to the instructions given by the priest, and humbly accepts the penance enjoined.

Q. What is the form of absolution?

A. First, the priest says: "May the Almighty God have mercy on thee, and forgive thee thy sins, and bring thee to life everlasting. Amen."

Then stretching forth his right hand towards the penitent, he says, "May the Almighty and merciful Lord give thee pardon, absolution and remission of thy sins. Amen."

"Our Lord Jesus Christ absolve thee, and I, by His authority, absolve thee, in the first place, from every bond of excommunication or interdict, as far as I have power, and thou standest in need: in the next place, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

"May the Passion of our Lord Jesus Christ, the merits of the Blessed Virgin Mary, and of all the saints, and whatsoever good thou shalt do, whatsoever evil thou shalt suffer, be to thee unto the remission of thy sins, the increase of grace, and the recompense of everlasting life. Amen."

Q. In what case is a confessor to defer or deny absolution?

A. The rule of the Church is to defer absolution, excepting the case of necessity, to those of whose disposition the confessor has just cause to doubt, and to deny absolution to those who are certainly indisposed for it; which is the case of all such as refuse to forgive their enemies, or to restore ill-gotten goods, or to forsake the habits or immediate occasions of sin, or in a word, to comply with any part of their duty, to which they are obliged under mortal sin. (*Rit. Rom. de Sacramento Pœnitentie*).

Q. How do you prove, from all that has been said, that penance, *i. e.*, the confession and absolution of sinners, is properly a sacrament?

A. Because it is an outward sign of inward grace, ordained by Jesus Christ; which is the very notion and definition of a sacrament: the outward sign is found in the sinner's confession, and the form of absolution pronounced by the priest; the inward grace is the remission of sins, promised by Jesus Christ (St. John xx. 22, 23), and the ordinance of Christ is gathered from the same place, and from St. Matt. xviii. 18.

CHAPTER X.

Of Indulgences and Jubilees.

Q. What do you mean by indulgences?

A. There is not any part of the doctrine of the Catholic Church that is more grossly misrepresented by our adversaries than this of indulgences, for the generality of Protestants imagine that an indulgence is a license to commit sin, or at least, that it is a pardon for sins to come; whereas, indeed, it is no such thing. There is no such power in heaven or earth that can give leave to commit sin; and consequently there is no giving pardon beforehand for sins to come. All this is far from the belief and practice of the Catholic Church. By an indulgence, therefore, we mean no more than a releasing to true penitents the debt of temporal punishment, which remained due to their sins, after the sins, themselves, as to the guilt and eternal punishment had been already remitted by the Sacrament of Penance, or by perfect contrition.

Q. Be pleased to explain this a little farther.

A. That you may understand this better, take notice, that in sin there are two things: there is the guilt of the sin, and there is the debt of the punishment due to God upon account of the sin. Now upon the sinner's repentance and confession, the sin is remitted as to the guilt, and likewise as to the eternal punishment in hell, due to every mortal sin; but the repentance and conversion are seldom so perfect as to release the sinner from all debt of temporal punishment due to God's justice, which the penitent must either discharge by the way of satisfaction and penance; or, if he be deficient therein, he must expect to suffer hereafter in proportion to this debt which he owes to the Divine Majesty. Now, an indulgence, when duly obtained, is a release from this debt of temporal punishment.

Q. How do you prove, that after the guilt of sin and the eternal punishment have been remitted, there remains oftentimes a debt of temporal punishment due to the Divine Justice?

A. I prove it, first, from Scripture; where, to omit other instances, we find in the case of David (2 Sam. xii.), that although upon his repentance the prophet Nathan assured him (v. 13), that the Lord hath put away his sin, yet he denounced unto him many temporal punishments, which should be inflicted by reason of this sin: which, accordingly, after ensued. (See v. 10, 11, 12, 13.) Second, I prove it from the perpetual practice of the Church of God, of enjoining penances to the repenting sinners, in order to cancel this punishment due to their sins.

Q. How do you prove that the Church has received a power from Christ of discharging a penitent sinner from this debt of temporal punishment, which remains due upon account of his sins?

A. I prove it by that promise of our Lord made to St. Peter (St. Matt. xvi. 19), "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever that shalt loose on earth shall be loosed in heaven." Which promise, made without any exception,

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reservation or limitation, must needs imply a power of loosing or releasing all such bonds as might likewise hinder or retard a Christian soul from entering heaven.

Q. Did the primitive Church ever practise anything of this nature?

A. Yes, very frequently, in discharging penitents, when there appeared just cause for it, from a great part of the penance due to their sins as may be seen in Tertullian, St. Cyprian, and other ancient monuments; and of this nature, was what St. Paul himself practised in forgiving, as he says (2 Cor. II. 10), in the person of Christ — that is, by the power and authority received from Him, — the incestuous Corinthian, without waiting his going through a longer course of penance.

Q. But were these primitive indulgences understood to release the punishment due to sin in the sight of God, or only that which was enjoined in the Church in her penitential canons?

A. Both one and the other, as often as they were granted upon a just cause: according to what our Lord has promised (St. Matt. XVIII. 18,) "Verily I say unto you, whatsoever you shall bind on earth shall be bound in heaven, and whatsoever you shall loose on earth shall be loosed in heaven."

Q. What conditions are necessary for the validity of an indulgence?

A. First on the part of him that grants the indulgence, besides sufficient authority, it is necessary that there be a just cause or motive for the grant; for, according to the common doctrine of the best divines, indulgences, granted without cause, will not be ratified by Almighty God. Second, on the part of him that is to obtain the indulgence, it is requisite that he duly perform the conditions prescribed, such as going to confession and communion, fasting, alms, prayers, etc., and that he be in a state of grace; for it is in vain to expect the remission of the punishment due to sin, whilst a person continues in the guilt of mortal sin.

Q. Does the indulgence so far remit all temporal punishment, as to free a penitent from all obligation of doing penance for his sins?

A. No; for the obligation of doing penance for sin, and leading a penitential life, is an indispensable duty. Hence the Church usually enjoins penitential works, in order for the obtaining of indulgences. And the opinion of the learned Cajetan and others is highly probable, that one condition for attaining to the benefit of an indulgence, in the release of the punishment of the next life, is a disposition to do penance in this life: for the treasure of the Church, out of which indulgences are granted, is intended by our great Master for the relief of the indigent; yet not so as to encourage the lazy, who refuse to labor at all for themselves.

Q. Are you then of opinion, that a Christian receives no farther benefit by an indulgence, than he would do by the penitential works which he performs for the obtaining of that indulgence?

A. I am far from being of that opinion; for, according to that way of thinking, no benefit would be reaped from the indulgence, but only from the works performed for the obtaining of it: whereas, the Church of God has declared in the Council of Trent, that "Indulgences are very wholesome to Christian people." (Sess. 25.) But what many divines maintain is, that regularly speaking, there is required though not an equality, yet some proportion at least between the works to be done for the obtaining of an indulgence, and the indulgence itself: and this I believe to

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be true. (See Soto in 4thum. Dist. 12. Q. 2. Art. 2. and Sylvius in Sup. Q. 25. Art. 2. Quesito 2. Conclus. 5.)

Q. What is meant by the treasure of the Church, out of which indulgences are said to be granted?

A. The treasure of the Church, according to divines, is the merits and satisfaction of Christ and His saints, out of which the Church, when she grants an indulgence to her children, offers to God an equivalent for the punishment which was due to the Divine Justice. For the merits and satisfaction of Christ are of infinite value, and never to be exhausted, and the source of all our good: and as the merits and satisfactions of the saints have their value from Christ, and through Him are accepted by the Father, so by the Communion, which all the members of Christ's mystical body have one with another, they are applicable to the faithful upon earth.

Q. What is meant by a plenary indulgence?

A. That which, when duly obtained, releases the whole punishment that remained due upon account of past sins.

Q. What is meant by an indulgence of seven years or of forty days?

A. By an indulgence of so many years or days is meant the remission of the penance of so many years or days, and consequently of the punishment corresponding to the sins, which, by the canons of the Church, would have required so many years or days of penance. (Bellarmin, l. 1. de Indulg. c. 9.) And thus, if it be true that there ever were any grants of indulgence of a thousand years or more they are to be understood with relation to the punishment corresponding to the sins, which according to the penitential canons would have required a thousand or more years of penance. For since, by these canons, seven or ten years of penance were usually assigned for one mortal sin of lust, perjury, etc., it follows, that habitual sinners, according to the rigor of the canons, must have been liable to great numbers of years of penance, and perhaps some thousands of years. And though they could not be expected to live so long as to fulfil this penance, yet, as by their sins they had incurred a debt of punishment proportionable to so long a time of penance these indulgences of so many years, if ever granted (which some call in question), were designed to release them from the debt.

Q. What is the meaning of indulgences for the dead?

A. They are not granted by way of absolution, since the pastors of the Church have not that jurisdiction over the dead: but they are only available to the faithful departed, by way of suffrage, or spiritual succor applied to their souls out of the treasure of the church.

Q. What is the meaning of a jubilee?

A. A jubilee, so called from the resemblance it bears with the jubilee-year in the Old Law, Levit. xxv. and xxvii. (which was a year of remission, in which bondsmen were restored to liberty, and every one returned to his possession), is a plenary indulgence granted every twenty-fifth year, as also upon other extraordinary occasions, to such as, being truly penitent, shall worthily receive the Blessed Sacrament, and perform the other conditions of fasting, alms and prayer, usually prescribed at such times.

Q. What then is the difference between a jubilee and any other plenary indulgence?

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.4. A jubilee is more solemn, and accompanied with certain privileges, not usually granted upon other occasions, with regard to the being absolved by an approved confessor from all excommunications and other reserved cases, and having vows exchanged into the performance of other works of piety. To which we may add, that as a jubilee is extended to the whole Church, which at that time joins, as it were, in a body, in offering a holy violence to heaven by prayers and penitential works; and as the cause for granting an indulgence as such times is usually more evident and more of greater works of piety are prescribed for the obtaining it, the indulgence in consequence is likely to be much more certain and secure.

Q. What are the fruits which usually are seen amongst Catholics at the time of a jubilee?

A. As at that time the Church most pressingly invites all sinners to return to God with their whole hearts, and encourages them by setting open her spiritual treasure in their favor, so the most usual effects of a jubilee are the conversions of great numbers of sinners, and the multiplying of all sorts of good works amongst the faithful. So far it is from being true, that indulgences are an encouragement to sin, or an occasion of a neglect of good works, as our adversaries unjustly object.



CHAPTER XI.

Of the Sacrament of Extreme Unction.

Q. What do you mean by Extreme Unction?

A. I mean the anointing of the sick, prescribed (St. James v. 14, 15), "Is any man sick among you, let him call for the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick man, and the Lord shall ease him, and if he be in sins, they shall be forgiven him."

Q. How do you prove that this anointing of the sick is a sacrament?

A. Because it is the outward sign of an inward grace or a divine ordinance, to which is annexed a promise of grace in God's holy Word. The anointing, together with the prayers that accompany, it are the outward sign: the ordinance of God is found in the words of St. James above quoted: the inward grace is promised in the same place, "The prayer of faith shall save the sick man, and if he be in sins, they shall be forgiven him."

Q. How do you prove that this ordinance was designed for all ages, and not only for the time of the apostles?

A. Because the words of the Scripture in which this ordinance is contained, are no way limited to the Apostles' time, no more than the words of the ordinance of Baptism (St. Matt. xxviii.), and because the Church of God, the best interpreter of His words and ordinances, has practised it in all ages.

Q. To what kind of people is the Sacrament of Extreme Unction to be administered?

A. To those who after having come to the use of reason, are in danger of death by sickness; but not to children under the age of reason, nor to persons sentenced to death, etc.

Q. Can the same person receive the Sacrament of Extreme Unction more than once?

A. Yes: but not in the same illness, except it should be of long continuance, and that the state of the sick man should be changed, so as to recover out of the danger, and then fall into the like case again.

Q. What are the effects and fruits of the Sacrament of Extreme Unction?

A. First, it remits sins, at least such as are venial, for mortal or deadly sins must be remitted, before receiving Extreme Unction, by the Sacrament of Penance and confession. Second, it heals the soul of her infirmity and weakness, and a certain propension to sin contracted by former sins, which are apt to remain in the soul, as the unhappy relics of sin; and it helps to remove something of the debt of punishment due to past sins. Third, it imparts strength to the soul, to bear more easily the illness of the body, and arms her against the attempts of her spiritual enemies. Fourth, if it be expedient for the good of the soul, it often restores the health of the body.

Q. What kind of oil is that which is made use of in the Sacrament of Extreme Unction?

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A. Oil of olives, solemnly blessed by the bishop every year on Maundy-Thursdlay.

Q. What are the form and manner of administering this sacrament?

A. First, the priest, having instructed and disposed the sick person to this sacrament, recites, if the time permit, certain prayers prescribed in the Ritual, to beg God's blessing upon the sick, and that his holy angels may defend them that dwell in that habitation, from all evil. Second, is said the Confiteor, or general form of confession, and absolution; and the priest exhorts all present to join in prayer for the person that is sick; and if opportunity permit according to the quality or number of persons there present, to recite the Seven Penitential Psalms with the Litanies, or other prayers, upon this occasion. Third, the priest, making three times the sign of the cross upon the sick person, at the name of the Blessed Trinity, says, "In the name of the Father, and of the Son, and of the Holy Ghost, may all power of the devil be extinguished in thee, by the laying on of our hands, and the invocation of all the holy angels, archangels, patriarchs, prophets, apostles, martyrs, confessors, virgins, and all the saints. Amen." Fourth, dipping his thumb in the holy oil, he anoints the sick person, in the form of the cross, upon his eyes, ears, nose, mouth, hands and feet; at each anointing making use of this form of prayer: "Through this holy unction, and His own most tender mercy, may the Lord pardon thee whatever sins thou hast committed by thy sight. Amen." And so of the hearing, and the rest, adapting the form to the several senses. Fifth, after this the priest goes on: "Lord, have mercy on us. Christ have mercy on us. Lord have mercy on us. Our Father, etc. And lead us not into temptation. R. But deliver us from evil. V. Save thy servant. R. Trusting in Thee, O my God. V. Send him, O Lord, help from Thy sanctuary. R. And do thou defend him from Sion. V. Be to him, O Lord, a tower of strength. R. From the face of the enemy. V. Let not the enemy have any power over him. R. Nor the son of iniquity be able to hurt him. V. Lord, hear my prayer. R. And let my cry come unto Thee. V. The Lord be with you. R. And with thy spirit."

Let us pray.

O Lord God, who hast said by Thy Apostle James, "Is any one sick among you, let him call for the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall ease him; and if he be in sins they shall be remitted to him"; heal we beseech Thee, O our Redeemer, by the grace of the Holy Ghost, the maladies of this sick man, cure his wounds, and forgive him his sins, and expel from him all pains of mind and body, and mercifully restore unto him perfect health, both as to the interior and exterior, that being recovered by Thy mercy, he may return to his former duties. Who with the Father and the Holy Ghost, livest and reignest one God, forever and ever. Amen.

Let us pray.

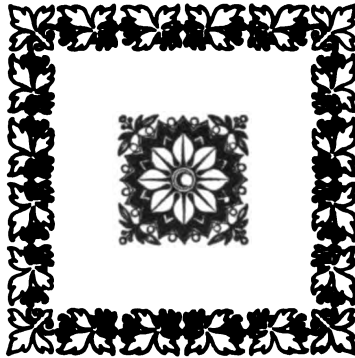
Look down, we beseech Thee, O Lord, on Thy servant N., fainting under the infirmity of his body, and refresh a soul which Thou hast created that he, being improved by Thy chastisements, may be saved by Thy medicine. Through Christ our Lord. Amen.

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Let us pray.

O Holy Lord, Almighty Father, everlasting God! who, by imparting the grace of Thy benediction to sick bodies, preservest, according to the multitude of Thy mercies, the work of Thy hands; favorably attend to the invocation of Thy name, and deliver Thy servant from his illness, and restoring him to health, raise him up by Thy right hand, and strengthen him by Thy virtue, defend him by Thy power, and restore him with all desired prosperity to Thy Holy Church. Through Christ our Lord. Amen.

As to what belongs to the order of the visitation of the sick, and the prayers and devotions proper upon that occasion, as also the manner of assisting those that are dying, consult the Roman Ritual; out of which I shall present you with the following form of the recommendation of a departing soul.



CHAPTER XII.

The Order of the Recommendation of a Soul that is Just Departing.

Q. What is the form or order of the recommendation of a soul to God in its last passage?

A. First, there is a short litany recited, adapted to that occasion: then the following prayers:

Go forth, O Christian soul! from this world, in the name of God the Father Almighty, who created thee; in the name of Jesus Christ the Son of the living God who suffered for thee; in the name of the Holy Ghost, who sanctified thee; in the name of the angels and the archangels; in the name of the thrones and dominations; in the name of the principalities and powers; in the name of the cherubim and seraphim; in the name of the patriarchs and prophets; in the name of the holy Apostles and Evangelists; in the name of the holy martyrs and confessors; in the name of the holy monks and hermits; in the name of the holy virgins, and of all the saints of God: let thy place be this day in peace, and Thy abode in the holy Sion. Through Christ our Lord. Amen.

O God most merciful! O God most clement! O God! Who, according to the multitude of Thy tender mercies, blottest out the sins of the penitent, and graciously remittest the guilt of their past offences; mercifully regard this Thy servant *N.* and vouchsafe to hear him, who with the whole confession of his heart begs for the remission of all his sins. Renew, O most merciful Father! whatever has been corrupted in him through human frailty or violated through the deceit of the enemy; and associate him as a member of redemption to the unity of the body of the Church. Have compassion, O Lord! on his sighs; have compassion on his tears, and admit him, who has no hope but in Thy mercy, to the Sacrament of Thy reconciliation. Through Christ our Lord. Amen.

I recommend thee, dear brother, to the Almighty God, and commit thee to His care, Whose creature thou art; that when thou shalt have paid the debt of all mankind by death, thou mayest return to thy Maker, Who formed thee of the slime of the earth. When thy soul therefore shall depart from thy body, let the resplendent multitude of the angels meet thee: let the triumphant army of the martyrs, clad in their white robes conduct thee: let the glorious company of illustrious confessors encompass thee; let the choir of joyful virgins receive thee: and mayest thou meet with a blessed repose in the bosom of the patriarchs: Let Christ Jesus appear to thee with a mild and cheerful countenance, and order thee a place amongst those that are to stand before Him forever. Mayest thou never know the horror of darkness, the gnashing in flames or racking torments. May the most wicked enemy, with all his evil spirits, be forced to give way: may he tremble at thy approach in the company of angels, and fly away into the vast chaos of eternal night. Let God arise, and His enemies be dispersed: and let them that hate Him fly before His face; let them, like smoke, come to nothing, and as wax that melts before the

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fire, so let sinners perish in the sight of God, but may the just feast and rejoice in His sight. Let then all the legions of hell be confounded and put to shame, and may none of the ministers of Satan dare to stop thee in thy way. May Christ deliver thee from torments, who was crucified for thee. May Christ deliver thee from eternal death, who vouchsafed to die for thee. May Christ the Son of God place thee in the delightful garden of His Paradise, and may He, the true Shepherd, number thee amongst His sheep. May He absolve thee from all thy sins, and place thee at His right hand in the lot of His elect. Mayest thou see Thy Redeemer, face to face, and standing always in His presence, behold with joyful eyes the most clear truth. Mayest thou be placed amongst the companies of the blessed, and enjoy the sweetness of the contemplation of thy God forever. Amen.

Receive Thy servant, O Lord! into the place of salvation, which he hopes for from Thy mercy. R. Amen.

Deliver, O Lord! the soul of Thy servant, from all the perils of hell, from pains and all tribulations. R. Amen.

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst Enoch and Elias from the common death of the world. R. Amen.

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst Noah from the flood. R. Amen.

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst Abraham from Ur of the Chaldeans. R. Amen.

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst Job from his sufferings. R. Amen.

Deliver, O Lord! the soul of Thy servant, as thou deliveredst Isaac from being sacrificed by the hand of his father Abraham. R. Amen.

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst Lot from Sodom, and the flames of fire. R. Amen.

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst Moses from the hands of Pharaoh, king of Egypt. R. Amen.

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst Daniel from the lion's den. R. Amen!

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst the three children from the fiery furnace, and from the hands of a wicked king. R. Amen.

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst Susannah from her false accusers. R. Amen.

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst David from the hands of King Saul, and from the hands of Goliath. R. Amen.

Deliver, O Lord! the soul of Thy servant, as Thou deliveredst Peter and Paul out of prison. R. Amen.

And as Thou deliveredst the most blessed St. Thecla, virgin and martyr, from three most dreadful torments, so vouchsafe to deliver the soul of this Thy servant, and make it rejoice with Thee in the joys of heaven. R. Amen.

We commend to Thee, O Lord! the soul of Thy servant *N.* And we beseech Thee, O Lord Jesus Christ! the Saviour of the world! that Thou wouldst not refuse to admit into the bosom of Thy patriarchs, a soul for which, in Thy mercy, Thou wast pleased to come down upon earth. Own him for Thy creature, not made by

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any strange gods, but by Thee the only living and true God; for there is no other God but Thee, and none that can equal Thy works. Let his soul rejoice in Thy presence, and remember not his former iniquities and excesses, the unhappy effects of passion or evil concupiscence; for although he has sinned, he has not renounced the Father, or the Son, or the Holy Ghost; but believed, and had a zeal for God, and faithfully worshipped Him who made all things.

Remember not, O Lord! we beseech Thee, the sins of his youth, and his ignorance; but according to Thy great mercy, be mindful of Him in Thy heavenly glory. May the heavens be opened to him, and may the angels rejoice with him. Receive, O Lord! Thy servant into Thy kingdom. Let St. Michael, the archangel of God, conduct him, who is the chief of the heavenly host. Let the holy angels of God come to meet him, and carry him to the city of the heavenly Jerusalem. May St. Peter the Apostle receive him, to whom God has given the keys of the kingdom of heaven. May St. Paul the Apostle assist him, who was a vessel of election. May St. John the chosen Apostle of God intercede for him, to whom were revealed the secrets of heaven. May all the holy Apostles pray for him, to whom our Lord gave the power of binding and loosing. May all the saints and elect of God intercede for him, who in this world suffered torments for the name of Christ; that he being delivered from the bonds of the flesh, may deserve to be admitted into the glory of the kingdom of heaven: through the merits of our Lord Jesus Christ, who with the Father and the Holy Ghost liveth and reigneth forever and ever. Amen.

After which, if the sick person still continue to labor in his agony, it may be proper, as the Ritual prescribes, to continue reciting other Psalms and prayers adapted to those circumstances.

Q. What is the meaning of the lighting of a blessed candle, and keeping it burning during a person's agony?

A. This light represents the light of faith in which a Christian dies, and the light of glory which he looks for. Besides these candles are blessed by the Church with a solemn prayer to God, to chase away the devils from those places where they shall be lighted.

Q. What is the form of blessing candles?

A. The Ritual prescribes the following prayer:

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

Let us pray.

O Lord Jesus Christ, the Son of the living God, bless ✠ by our prayers these candles; pour forth upon them by the virtue of the holy ✠ cross Thy heavenly benediction, who hast given them to mankind to chase away darkness; and may they receive such a blessing, by the sign of the holy ✠ cross, that in what place soever they shall be lighted or set up, the rulers of darkness, with all their ministers, may depart, and trembling fly away from those dwellings; nor presume any more to molest those that serve thee, the Almighty God, who livest and reignest forever and ever. Amen.

Q. What is the meaning of tolling the passing bell when a person is expiring?

A. To admonish the faithful to pray for him that God may grant him a happy passage.

CHAPTER XIII.

Of the Office for the Burial of the Dead.

Q. What is the manner and order of burying the dead in the Catholic Church?

A. The pastor or parish-priest, accompanied by his clerics, goes to the house of the deceased, and having sprinkled the body or coffin with holy water, recites the Anthem, "If thou shalt observe iniquities, O Lord! O Lord! who shall sustain it?" with the 120th Psalm, "*De profundis*," "From the depths, I have cried," etc., at the end of which he says: "Eternal rest give to him, O Lord!" **R.** "And let perpetual light shine upon him." Then he repeats the Anthem, "If Thou shalt observe iniquities," etc.

After this, the body is carried to the Church, the clergy going before, two and two, after the manner of a procession and singing the 50th Psalm, *Miserere*, "Have mercy on me, O God! according to Thy great mercy," etc., and the people following the corpse, and praying in silence for the deceased. When they are come to the Church, the corpse is set down in the middle of the Church, with the feet towards the altar (except the deceased was a priest, in which case the head is to be towards the altar), and wax tapers are lighted and set up round the coffin. Then, if time and opportunity permit, is recited the Dirge, that is, the office of the Matins and Lauds for the dead, followed by a Solemn Mass for the soul of the deceased, according to the most ancient custom of the universal Church.

The Dirge and Mass being finished, the priest, standing at the head of the deceased, begins the office of the burial as follows:

Enter not into judgment with Thy servant, O Lord! for no one shall be justified in Thy sight, except Thou vouchsafe to grant him the remission of all His sins. Let not therefore, we beseech Thee, the sentence of Thy judgment fall upon him, whom the true supplication of Christian faith recommendeth to Thee: but by the assistance of Thy grace let him escape the judgment of Thy vengeance, who, whilst he was living, was marked with the sign of the Holy Trinity: Who livest and reignest forever and ever. Amen.

Then the choir sings the following responsory:

Deliver me, O Lord! from eternal death, at that dreadful day, when the heavens and earth shall be moved, when Thou shalt come to judge the world by fire. **V.** I am struck with trembling, and I fear, against the day of account, and of the wrath to come; when the heavens and earth shall be moved. **V.** That day, a day of wrath, of calamity and misery, a great and most bitter day, when Thou shalt come to judge the world by fire. **V.** Eternal rest give to him, O Lord! and let perpetual light shine upon him. Deliver me, O Lord, etc., *as before, till the verse*, "I am struck," etc.

Lord, have mercy on us. Christ have mercy on us. Lord have mercy on us. Our Father, etc. Here the priest puts the incense into the thurible and then going round the coffin, sprinkles with holy water, and afterwards incenses the body, and then concludes the Lord's Prayer. **V.** Lead us not into temptation. **R.** But

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deliver us from evil. *V.* From the gate of hell. *R.* Deliver his soul, O Lord!
V. Let him rest in peace. *R.* Amen. *V.* O Lord! hear my prayer. *R.* And
let my cry come to Thee. *V.* The Lord be with you. *R.* And with thy spirit.

Let us pray.

O God! to whom it belongs always to show mercy, and to spare, we humbly beseech Thee for the soul of Thy servant *N.* which Thou hast this day commanded to depart out of this world, that Thou wouldst not deliver it up into the hands of the enemy, nor put it out of Thy memory forever, but that Thou wouldst order it to be received by the holy angels, and conducted to Paradise, its true country: that since it has believed and hoped in Thee, it may not suffer the pains of hell, but take possession of everlasting joys, through Christ our Lord. Amen.

After this, whilst the body is carried towards the place of its interment, is sung or said the following anthem:

May the angels conduct Thee into Paradise, may the martyrs receive thee at thy coming, and bring thee to the holy city of Jerusalem; may the choir of angels receive thee, and mayest thou have eternal rest with Lazarus, who was formerly poor.

When they are come to the grave, if it has not been blessed before, the priest blesses it by the following prayer, which is the same that we make use of in this country, in blessing the mould or earth, which we put in the coffin with the corpse, in the private burial office:

O God! by whose tender mercy the souls of the faithful find rest, vouchsafe to bless this tomb, and depute Thy holy angel to guard it, and absolve from all the bonds of sin the souls of those whose bodies are here interred, that with Thy saints they may ever rejoice without end in Thee. Through Christ our Lord. Amen.

Then the priest sprinkles with holy water, and afterwards incenses both the corpse of the deceased and the grave. Then, whilst the body is put in the earth, is sung or said the following Anthem, with the Canticle *Benedictus*, or the song of Zacharias. (St. Luke i. 65, etc.)

I am the resurrection and the life; he that believeth in Me, although he be dead, shall live: and every one that liveth, and believeth in Me shall not die forever. (St. John xi. 25).

Or else (as it is the custom in many places), when the body is put in the earth, the priest, with the assistants, recites the Penitential Psalm, *Miserere*.

Then the priest says: Lord, have mercy on us. Christ have mercy on us. Lord! have mercy on us. Our Father, etc. Here he sprinkles the body with holy water. *V.* And lead us not into temptation. *R.* But deliver us from evil. *V.* From the gate of hell. *R.* Deliver his soul, O Lord! *V.* Let him rest in peace. *R.* Amen. *V.* O Lord, hear my prayer. *R.* And let my cry come unto Thee. *V.* The Lord be with you. *R.* And with thy spirit.

Let us pray.

Grant, O Lord! this mercy to Thy servant deceased, that he (or she) may not receive a return of punishment for his (or her) deeds who in his (or her) wishes

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was held fast by Thy will; that as here true faith has joined him (or her) to the company of Thy faithful, so Thy mercy there may associate him (or her) to the choirs of angels. Through Christ our Lord. Amen.

V. Eternal rest give to him, O Lord! R. And let perpetual light shine upon him. V. Let him rest in peace. R. Amen. May his soul, and the souls of all the faithful departed, through the mercy of God, rest in peace.

Then the priest, returning from the grave, recites the Psalm, "*De profundis*," with the Anthem, "If Thou shalt observe iniquities, O Lord! O Lord! who shall sustain it?"



CHAPTER XIV.

Of Prayers for the Dead, and of Purgatory.

Q. What is the meaning of prayers for the dead?

A. Praying for the dead is a practice as ancient as Christianity, received by tradition from the Apostles, as appears by the most certain monuments of antiquity and observed by the synagogue, or Church of God in the Old Testament, as appears from 2 Machab. xii. written long before Christ's coming, and followed by the Jews to this day; — a practice grounded upon Christian charity, which teaches us to pray for all that are in necessity, and to implore God's mercy for all that are capable of mercy; which we have reason to be convinced is the case of many of our deceased brethren and therefore we pray for them.

Q. How do you prove that the practice of praying for the dead is as ancient as Christianity?

A. From Tertullian, in his book of the *Soldier's Crown* (chap. iii.), written about a hundred years after the death of the Apostles; where he reckons the oblations for the dead upon their anniversary days, amongst the immemorial traditions observed by all Christians: and in his book *de Monogamia* (chap. x.), where he affirms it to be the duty of a Christian widow to pray for the soul of her husband, and to beg a refreshment for him, and to keep his anniversaries. See St. Cyprian, Epist. 66; Arnobius, l. 4; Eusebius, l. 4; *de Vita Constantini*, c. 71; St. Cyril of Jerusalem, Catech. Mystag. 5; St. Gregory Nazianzen, Orat. 10, etc. Hence, St. John Chrysostom, Hom. 3, upon the Epistle to the Philippians, tells us that it was ordained by the Apostles that the dead should be commemorated in the sacred mysteries; and St. Augustine, serm. 32, *de Verbis Apost.*, sec. 2, that it was a practice received from the fathers, and observed by the universal Church. And it appears from St. Epiphanius (Hær. 75), that Arius was ranked amongst the heretics by the Church in the fourth century, for denying that the prayers of the living did the dead any good.

Q. Is it any argument, in favor of prayers for the dead, that it was practised by Judas Machabeus, and by the Jews before the coming of Christ?

A. Yes; a very great argument; first, because this practice is expressly approved in the 12th chapter of the second book of Machabees; which books, by many councils and fathers, are ranked amongst the divine Scriptures. Second, because the Jews in those days were undoubtedly the people of God. Third, because, as Dr. Taylor writes: (*Lib. of Prophecy*, sect. 20, numb. 11, p. 265), "We find by the history of the Machabees that the Jews did pray and make offerings for the dead, which also appears by other testimonies, and by their form of prayers, still extant, which they used in their captivity. Now it is very considerable, that since our blessed Saviour did reprove all the evil doctrines and traditions of the Scribes and Pharisees, and did argue concerning the dead and the resurrection against the Sadducees, yet he spoke no word against this public practice, but left it as He found it; which He who came to declare to us all the will of His Father would not have done, if it had not been innocent, pious, and full of charity."

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Q. But what reason is there to believe, that our prayers can be of any service to the dead?

A. The same reason as there is to believe that our prayers are of service to the living; for whether we consult the Scriptures, or primitive tradition, with relation to the promises or encouragements given in favor of our prayers, we shall nowhere find the dead excepted from the benefit of them: and the perpetual practice of the Church of God, which is the best interpreter of the Scripture, has from the very beginning ever authorized prayers for the dead, as believing such prayers beneficial to them.

Q. But are not they that have passed this mortal life arrived to an unchangeable state of happiness or misery, so that they either want not our prayers, or cannot be bettered by them?

A. Some there are, though I fear but few, that have before their death so fully cleared all accounts with the Divine Majesty, and washed away all their stains in the Blood of the Lamb, as to go straight to heaven after death; and such as those stand not in need of our prayers. Others there are, and their numbers are very great, who die in the guilt of deadly sin, and such as these go straight to hell, like the rich glutton in the Gospel (St. Luke xvi.), and therefore cannot be bettered by our prayers. But, besides these two kinds, there are many Christians, who, when they die, are neither so perfectly pure and clean, as to exempt them from the least spot or stain, nor yet so unhappy as to die under the guilt of unrepented deadly sin. Now, such as these the Church believes to be, for a time, in a middle state, which we call purgatory, and these are they who are capable of receiving benefit by our prayers. For though we pray for all that die in the communion of the Church, because we do not certainly know the particular state in which each one dies, yet we are sensible that our prayers are available for those only that are in this middle state.

Q. But what grounds have you to believe that there is any such place as a purgatory, or middle state of souls?

A. We have the strongest grounds imaginable from all kinds of arguments, from Scripture, from perpetual tradition, from the authority and declaration of the Church of God, and from reason.

Q. What grounds have you for purgatory from Scripture?

A. First, because the Scripture teaches us in many places, that it is the fixed rule of God's justice, "to render to every man according to his works." (See Psalm LXXII. 12; St. Matt. xvi. 27; Romans II. 6; Rev. XXII. 12, etc.) So that according to the works which each man has done in the time of his mortal life, and according to the state in which he is found at the moment of his departure out of this life, he shall certainly receive reward or punishment from God. Hence it evidently follows, that as by this rule of God's justice, they that die in great and deadly sins, not cancelled by repentance, will be eternally punished in hell; so by the same rule, they that die in lesser or venial sins (which is certainly the case of a great many), will be punished somewhere for a time, till God's justice be satisfied, and this is what we call purgatory.

Second, because the Scripture assures us (Rev. XXI. 27), that "there shall in no wise enter into the heavenly Jerusalem anything that defileth, or that is defiled."

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So that if the soul is found to have the least spot or stain, at the time of her departure out of this life, she cannot in that condition go straight to heaven.

Now, how few are there that depart this life, perfectly pure from the dregs and stains, to which we are ever subject in this state of mortality? and yet God forbid that every little spot or stain should condemn the soul to the everlasting torments of hell. Therefore, there must be a middle place for such souls as die under these lesser stains. Third, because the Scripture assures us (St. Matt. XII. 36), that we are to render an account hereafter to the great Judge, even, "for every word," that we have spoken; and consequently, every idle word, not cancelled here by repentance, is liable to be punished by God's justice hereafter. Now, no one can think that God will condemn a soul to hell for every idle word; therefore there must be another place of punishment for those that die guilty of these little transgressions.

Fourth, because St. Paul informs us (1 Cor. III. 13, 14, 15), that "every man's works shall be made manifest," by a fiery trial; and that they who have built upon the foundation, which is Christ, wood, hay, and stubble (that is, whose works have been very imperfect and defective, though not to the degree of losing Christ), shall suffer loss; but themselves shall be saved, yet so as by fire." Which place cannot be well explained otherwise than by the fire of purgatory.

Fifth, because our Lord tells us (St. Matt. XI. 32), that "whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Where our Lord (Who could not speak anything absurd, or out of the way), would never have mentioned "forgiveness in the world to come," if sins not forgiven in this world could never be forgiven in the world to come. Now, if there may be forgiveness of any sin whatsoever in the world to come, there must be a middle place or purgatory; for no sin can enter heaven to be forgiven there, and in hell there is no forgiveness.

Add to these texts of Scripture the prison mentioned (St. Matt. v. 26), out of which a man "shall not come till he has paid the uttermost farthing"; and "the spirits in prison," to which our Saviour is said to have gone to preach (1 Pet. III. 18, 19, 20).

Q. What grounds have you for purgatory from perpetual tradition?

A. Because, as we have seen already, the Jewish Church long before our Saviour's coming, and the Christian Church from the very beginning, have offered prayers and sacrifice for the repose and relief of the faithful departed, as appears from innumerable testimonies of the fathers, and from the most ancient liturgies of all Christian Churches and nations — Romans, Greeks, Syrians, Armenians, Nestorians, Egyptians, Ethiopians, Indians, Mosarbes, etc. Which consent, so ancient and so universal, of all ages and of all nations, before Protestantism, is a most convincing argument that this practice came by tradition from the Apostles; and consequently that the belief of a purgatory is an apostolic tradition: for what sense could there be in praying for the repose and relief of the souls of the faithful departed, if there were no middle place, but all went straight to heaven, or hell?

Q. What grounds have you for the belief of a purgatory from the authority of the Church?

A. Because the Church of Christ has declared that there is a purgatory, as well

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by the condemning of old Arius for a heretic for denying that the prayers of the living did the dead any service, as also by the express definitions of her general Councils. Now the Scripture most evidently teaches us, in many places, that we are to hear and obey the Church, and that Christ and the Holy Ghost will be always with the Church to guide her into all truth, and that the gates of hell shall not prevail against her. So that what the Church has thus declared can be no error, but must absolutely be a most certain truth.

Q. What grounds have you for the belief of a purgatory from reason?

A. Because reason teaches these two things: First, that every sin, be it ever so small, is an offence to God, and consequently deserves punishment from the justice of God; and therefore that every person that dies under the guilt of any such offence unrepented, must expect to be punished by the justice of God. Second, that there are small sins, in which a person may happen to die, that are so small, either through the levity of the matter, or for want of a full deliberation in the act, as not to deserve everlasting punishment. From whence it plainly follows, that besides the place of everlasting punishment, which we call hell, there must be also a place of temporal punishment for such as die in those lesser offences, and this we call purgatory.

Q. But does not the blood of Christ sufficiently purify us from all our sins, without any other purgatory?

A. The blood of Christ purifies none that are once come to the use of reason, from any sin without repentance; and therefore such sins as have not been here recalled by repentance, must be punished hereafter, according to their gravity, by the Divine Justice, either in hell, if the sins be mortal; or if venial, in purgatory.

Q. Do you then think that any repentance can be available after death?

A. No; but God's justice must take place after death, which will render to every man according to his works. So that we do not believe that the repentance of the souls that are in purgatory, or anything else that they can then do, will cancel their sins; but they must suffer for them till God's justice be satisfied.

Q. Are they not then capable of relief in that state?

A. Yes, they are, but not from anything that they can do for themselves, but from the prayers, alms, and other suffrages offered to God for them by the faithful upon earth, which God in His mercy is pleased to accept of, by reason of that communion which we have with them, by being fellow members of the same body of the Church, under the same head, which is Christ Jesus.

Q. But what do you say to that text of Scripture (Eccles. xi.), "If the tree fall towards the south, or towards the north, in the place where the tree falleth there shall it lie?"

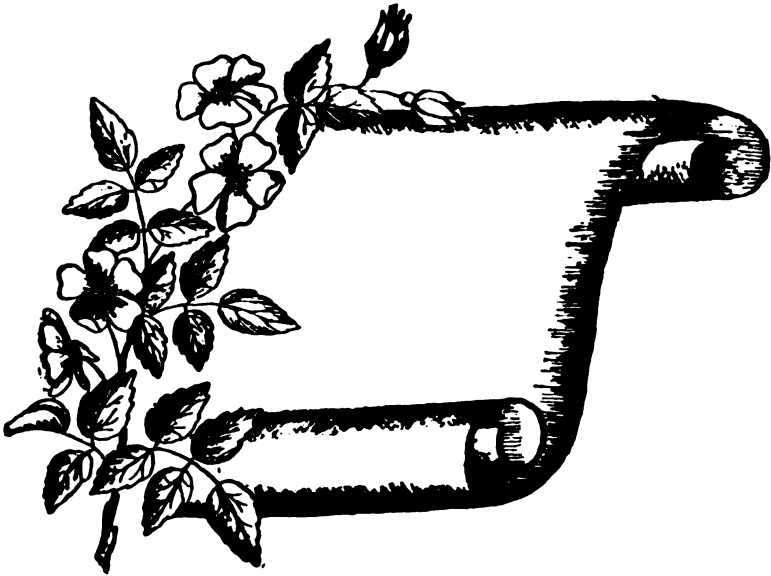
A. I say that it is no way evident that this text has relation to the state of the soul after death, but if it be so understood as to have relation to the soul, it makes nothing against purgatory, because it only proves what no Catholic denies; viz., that when once a soul is come to the south, or to the north, that is, to heaven or hell, its state is unchangeable.

Q. But does not the Scripture promise rest after death to such "as die in the Lord"? (Rev. xiv. 13.)

A. Yes, it does, but then we are to understand, that those are said to die in

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the Lord, who die for the Lord by martyrdom; or at least those who, at the time of their death, are so happy as to have no debts nor stains to interpose between them and the Lord. As for others who die but imperfectly in the Lord, they shall rest indeed from the labors of this world; but as their works that follow them are imperfect, they must expect to "receive from the Lord according to their works."



CHAPTER XV.

Of the Sacrament of Holy Orders.

Q. What do you mean by the Sacrament of Holy Orders?

A. A sacrament by which the ministers of Christ are consecrated to their sacred functions, and receive grace to discharge them well.

Q. How do you prove that Holy Orders is a sacrament?

A. Because it is a visible sign of an invisible grace, and that by divine institution, or by the ordinance of Christ, which alone can annex the gift of grace to any outward rite or ceremony. The outward and visible sign is found in the imposition or laying on of the bishop's hands and prayer: after which sort we find the seven deacons ordained (Acts vi. 6, and St. Paul and St. Barnabas, Acts XIII. 3). The invisible grace, conferred by this imposition of hands, is attested (2 Tim. i. 6), "Stir up the grace of God, which is in thee by the imposition of hands." And the divine institution of Holy Orders is gathered, as well from the use of the Apostles, and the perpetual tradition of the Church, as from those texts in which Christ bequeathed the whole power of the priesthood to His disciples, and to their successors (St. Luke xxii. 19), "Do this in remembrance of Me"; (and St. John xx. 22, 23), "Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

Q. By what steps do persons ascend in the Catholic Church to the Order of Priesthood?

A. First, they must be initiated by the clerical tonsure, which is not properly an Order, but only a preparation for Orders. The bishop cuts off the extremities of their hair, to signify their renouncing the world, and its vanities; and he revests them with a surplice, and so receives them into the clergy; they making at the same time a solemn profession of taking the Lord as their inheritance and portion forever.

Second, they must pass through the minor or lesser Orders, which have been received from the primitive Church, viz., the Orders of porter or door-keeper of the Church; lector or reader of the lessons in the divine office; exorcist, whose function is to read the exorcisms and prayers of the Church over those who are possessed or obsessed by the devil; and acolyte, whose function is to serve the Mass, light the candles in the church, etc. All these are ordained by receiving from the bishop the instruments or books belonging to their respective offices, and solemn prayers prescribed in the Pontifical.

Third, from the minor Orders they are promoted to the Order of sub-deacon, which is the first of those that are called holy. In the conferring of this Order, the bishop puts the candidates in mind that hitherto they have had their liberty to quit the ecclesiastical calling, and engage themselves by marriage in the world; but if they will be ordained sub-deacons, which he leaves to their choice, they are thereby tied forever to the service of God and His Church in the state of perpetual continence. Sub-deacons also are obliged to the canonical hours of the church-office; and in the High Mass assist the deacon in his ministry.

Fourth, from the Order of sub-deacon, they are advanced to the Order of

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deacon, which is conferred upon them by the imposition of the bishop's hands, and by delivering to them the book of the Gospels. The deacon's office is to assist the bishop or priest in the sacrifice of the Mass, to sing and preach the Gospels, to baptize, etc.

Fifth, from the Order of deacon the next ascent is to the Order of priest or presbyter, above which is the Order of bishops amongst whom the chief is called the Pope.

Q. In what manner is the Order of priesthood administered?

A. The person that is to be ordained is presented to the bishop by the arch-deacon, desiring, in the name of the Church, that he may be promoted to priesthood, and bearing testimony of his being worthy of that office. Then the bishop publishes to the clergy and people there present the designed promotion, that if any one has anything to allege against the person that is to be ordained, he may freely declare it. If no one appears to allege anything against him, the bishop proceeds to admonish him of duties and functions of the priesthood, and to exhort him to a diligent discharge thereof. After which, both the bishop and the person that is to be ordained, prostrate themselves in prayer, whilst the litanies are sung or said by the choir or clergy there present; which being ended the bishop stands up, and the person that is to be ordained kneeling, the bishop first, and then all the priests there present, one after another, lay both their hands on his head, which imposition of hands is immediately followed by the solemn prayers of consecration, and by revesting him with the priestly ornaments; then the Holy Ghost is invoked by the hymn, *Veni Creator*. After which the bishop anoints the hands of the person ordained, and then delivers into his hands the chalice with the wine and water, and the paten with the bread, saying, "Receive the power to offer sacrifice to God, and celebrate Mass, as well for the living as for the dead, in the name of the Lord." Then the person ordained says Mass with the bishop, and receives the Holy Communion at his hands. At the end of the Mass the bishop again imposes his hands upon him, saying those words of Christ (St. John XI. 22, 23): "Receive the Holy Ghost: whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained." After which he receives from him the promise of obedience, and gives him the kiss of peace.



CHAPTER XVI.

Of the Superiority of the Bishops, and of the Supremacy of the Pope.

Q. How do you prove that besides priests or presbyters, there has been always in the Church the Order of Bishops, superior to that of priests?

A. I prove it both from Scripture and perpetual tradition. The New Testament, in several places, mentions bishops, as Philip I. 1; 1 Tim. III. 2; Tit. I. 7; Acts xx. 28. And it is visible, that the angels of the seven churches of Asia, mentioned in the first, second, and third chapters of the Revelation, were the bishops of those sees, and accordingly had a jurisdiction over them. It is no less visible, from the Epistles of St. Paul to Timothy and Titus, that both one and the other were bishops, with power of ordaining inferior priests; and Timothy in particular, is instructed by the Apostle, in what manner he is to comport himself to the priests under him (1 Tim. v. 18, 19). And as for perpetual tradition, it is evident from all kinds of monuments, and from the most ancient Church history, that the Church has always been governed by bishops, and that the Apostles everywhere established bishops. Thus St. Irenæus (l. 3, c. 3; Tertullian, L. de Prescip.), and other ancients assure us that Linus and Clement were ordained bishops by St. Peter and St. Paul for the See of Rome. Thus Eusebius, and other ancient monuments inform us, that St. Mark was the first bishop of Alexandria, and was succeeded by Anianus; that Evodius and Ignatius, disciples of the Apostles, were after St. Peter the first bishops of Antioch; that St. James was constituted by the Apostles the first bishop of Jerusalem, and had for successor Simeon, the son of Cleophas; that St. Polycarp was made bishop of Smyrna by St. John, etc.

Q. How do you prove that amongst bishops one should be head, and have a jurisdiction over the rest?

A. Because Christ has so appointed, who gave that preëminence to St. Peter with respect to the rest of the Apostles; as appears from St. Matt. (xvi. 18, 19), when in reward of his faith and confession, he confirmed to him the name of Peter, or rock; and promised to him, that upon this rock he would build his Church, and the gates of hell should not prevail against it; and that he would give him "the keys of the kingdom of heaven," etc. And from St. John XXI. 15, etc., when our Lord after having asked St. Peter, "Dost thou love me more than these?" three times committed to him the charge of all his lambs and sheep, without exception; that is, of His whole Church. Hence St. Matthew, (ch. x. 2), reckoning the names of the twelve Apostles says, "The first Simon, who is called Peter." Now, it does not appear that he could be called the first, upon any other account but by reason of his supremacy; for that he was first in age is more than appears, and that he was first in calling is not true; for St. Andrew came to Christ before Peter, and was probably the elder brother; and certain it is, that the Evangelists, in reckoning up the names of the Apostles, upon several occasions, neither follow the order of their ages nor of their calling; yet they always reckon Peter in the first place, and

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sometimes more clearly to intimate his preëminence, name him alone as chief or prince; as (St. Mark i. 36), "Simon, and they that were with him;" (St. Luke ix. 32) "Peter and they that were with him." (Acts ii. 14) "Peter standing up with the eleven;" (Acts v. 29) "Peter and the Apostles answered, and said:" etc., where the Protestant translation has put in the word "other Apostles," at clearly seeing that the former expression (which is that of the original), too clearly expressed St. Peter's being something more than the rest.

It is also worth observing, our Lord was pleased to teach the people out of St. Peter's ship (St. Luke v. 3); that He ordered the same tribute to be paid for himself and Peter (St. Matt. xvii. 27); that He particularly prayed for Peter, that his faith should not fail, and ordered him to confirm or strengthen his brethren. (St. Luke xxii. 32, etc.)

Hence St. Peter's supremacy is acknowledged by the perpetual tradition of the holy fathers. (See Origen on the sixth chapter to the Romans, and in his fifth Homily upon Exodus; St. Basil, of the judgment of God, c. 2. p. 402; St. Cyril, of Jerusalem, in his 2d Catechesis; Epiphanius, Hær. 51, sec. 17, and Hær. 54, sec. 7, and in his Anchoratus, l. 6, p. 14, 15; St. John Chrysostom in his second Homily on the 50th Psalm; in his 54th Homily upon St. Matthew, etc., St. Cyril, of Alexandria, in his 12th book upon St. John; St. Austerius, Bishop of Amasæa, in his sermon upon St. Peter and St. Paul; and among the Latins, St. Cyprian, Epist. 70 to Januarius; St. Optatus of Milevis, l. 2, and 7; St. Ambrose, l. 10, upon St. Luke; St. Hierome in his 1st Book against Jovinian; St. Augustine, l. 2. de Baptismo, c. 1; St. Leo, Epist. 84 to Anastasius; St. Gregory the Great, l. 4. Epist. 32, etc.)

Q. How do you prove that St. Peter was to have a successor in this office of chief bishop of the Church?

A. Because as Christ established His Church to remain till the end of the world (St. Matt. xxviii. 20), so most certainly He designed that the form of government which He established in His Church should remain forever. Hence supposing the supremacy of St. Peter, which we have proved above from Scripture, it cannot be questioned, but that our Lord designed that this supremacy, which He appointed for the better government of His Church, and the preserving of unity, should not die with Peter, no more than the Church (with which He promised to remain forever), but should descend, after St. Peter's decease, to his successors. For it is not to be imagined, that Christ should appoint a chief bishop for the government of His Church, and maintaining unity in the Apostles' time, and design another kind of government, for succeeding ages, when there was likely to be so much greater danger of schism, and consequently so much greater need of one head, to preserve all in one faith and one communion.

Q. But how do you prove that the Pope or bishop of Rome is the successor of St. Peter?

A. I prove it, first, because the Church never acknowledged any other for her chief pastor; and no other does, or ever did, put in a claim to the spiritual supremacy, in quality of St. Peter's successor; so that, supposing what has been proved, that Christ appointed a chief pastor of His Church, the bishop of Rome must be the man.

Second, I prove it from the current sense of the holy fathers and councils, that

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have acknowledged this supremacy in the See of Rome and her bishops. See St. Ignatius, disciple of the Apostles, in the beginning of his Epistle to the Romans, where he calls the Church of Rome the presiding Church; St. Irenæus (l. 3, c. 3), who calls the same the greatest and most ancient Church, founded by the two most glorious Apostles, Peter and Paul; and adds, that all sectaries are confounded by the Roman tradition: for to this Church, by reason of its more powerful principality, says he, it is necessary that every Church resort, or have recourse, in which, (Church), the apostolical tradition has always been preserved by those that are in every place; and St. Cyprian, in his 55th Epistle to Pope Cornelius, where he calls the See of Rome the chair of Peter, and the principal Church from which the priestly unity has its origin. *Ecclesiam Principalem, unde Unitas Sacerdotalis exorta est.*

See also St. Optatus, bishop of Melevis, in his 2d Book against Parmenianus, the Donatist Bishop of Carthage: where he thus addresses himself to his adversary: "You cannot pretend to be ignorant, that Peter held first the bishop's chair in the city of Rome, in which Peter, head of all the Apostles sat, in which one-chair unity might be maintained by all, lest the rest of the Apostles should each one claim his own separate chair. So that he is now a schismatic, and an offender, who against this single chair erects any other. In this one chair, which is the first of the properties of the Church, Peter first sat; to him succeeded Linus, to him Clement, etc. Give you now an account of the origin of your chair, you who claim to yourselves the holy Church."

And St. Jerome, writing to Pope Damasus (Epist. 57), tells him: "I am joined in communion with your Holiness, that is, with the chair of Peter: upon that rock I know the Church is built; whoever eats the Lamb out of this house is profane: whosoever is not in this Ark shall perish in the deluge." etc.

And St. Augustine in his Psalm against the Donatists thus addresses himself to these schismatics: "Come brethren," says he, "if you have a mind to be engrafted in the vine, it is a pity to see you lopped off in this manner from the stock. Reckon up the prelates in the very See of Peter: and in that order of fathers see which has succeeded which. This is the rock over which the proud gates of hell prevail not." And in his 162d Epistle he tells the Donatists, that in the See of Rome the principality (or supremacy), of the apostolic Church was ever acknowledged. *Semper Apostolica Cathedra viguit Principatus.*

And St. Prosper, in his dogmatic Poem against the enemies of grace, calls Rome the See of Peter, which being made to the world the head of pastoral dignity, rules by religion all that which she possesses, not by her arms. And to the same effect St. Leo the Great, in his first sermon upon St. Peter and St. Paul, thus addresses himself to Rome: "These are they who have advanced thee to this glory, that being made the head of the world, by being St. Peter's See, thou hast a wider extent of religious empire than of earthly dominion. For though by thy many victories thou hast extended thy dominions far and near, by sea and land, yet that which has been subdued by the labor of thy arms is not so much as that which has been made subject to thee by Christian peace." All these fathers, hitherto quoted, flourished within four hundred years after the Passion of Christ.

The supremacy of the bishops of Rome has also been acknowledged by many

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general councils: as by the general Council of Ephesus, in the sentence of depositions against Nestorius, anno 431; by the general Council of Chalcedon, in their epistle to St. Leo, anno 451; by the General Council of Constantinople, anno 680; in their epistle to Pope Agatha; not to mention the decrees of later general councils, especially the fourth of Lateran, anno 1215; the second of Lyons, anno 1274; and that of Florence, anno 1439. Though as Pope Gelasius, long ago, in the Council of Rome of seventy bishops, anno 494, has declared: "The Roman See hath not its preëminence over other churches from any ordinances of councils, but from the words of our Lord and Saviour in the Gospel, "Thou art Peter, and upon this rock I will build my Church," etc.

Q. But has the Pope or bishop of Rome in every age since the days of the Apostles, exercised this supremacy over other Churches?

A. Yes; most certainly, in the very age immediately after the Apostles, that is, in the second century, Pope Victor threatened to excommunicate the bishops of Asia Minor, for keeping Easter at an undue time (Eusebius, l. 5. Hist. Eccles., c. 24). And though it is probable he relented upon the remonstrances of St. Irenæus and others, yet not one of them all charged him with usurping an authority which did not of right belong to him. In the third century, St. Cyprian (epist. 67), wrote to Pope Stephen, desiring him to despatch his letters into the province and to the people of Arles, by which they might be authorized to depose Marcianus the bishop of Arles and substitute another in his place. *Dirigantur in Provinciam a te literæ, quibus absente Marciano, alius in locum ejus substituitur.*

In the fourth century Pope Julius cited St. Athanasius, bishop of Alexandria, that is to say, the second patriarch of the Church, to his Council at Rome, to answer the accusations of his adversaries; who accordingly did appear, and was there cleared. See St. Athanasius' Apology against the Arians, num. 29, p. 148, of the new edition; and Theodoret, l. 2, Hist. c. 3. The same Pope, as we learn from the historian Socrates, l. 2, c. 15, and Sozomenus, l. 3, c. 8, about the same time restored by his authority to their respective Sees, from whence they had been deposed by the Eusebians, St. Paul, bishop of Constantinople; St. Lucius, bishop of Adrianople; Marcellus, bishop of Ancyra in Galatia, and Asclepas, bishop of Gaza in Palestine; and this as Sozomenus expressly words it, because, by reason of the dignity of his See, the care of all belonged to him. In the fifth century, Pope Celestine deputed St. Cyril, Patriarch of Alexandria, to proceed as his delegate to the excommunication of Nestorius, Patriarch of Constantinople (tom. 3), Council Labbe, p. 349. And in the same century, St. John Chrysostom, and St. Flavian, both Patriarchs of Constantinople, unjustly deposed by numerous councils in the East, appealed from their judgment, the one to Pope Innocent I., the other to Pope Leo the Great. (See the epistle of St. John Chrysostom to Pope Innocent, and the twenty-third epistle of St. Leo). In the sixth century Pope Agapitus deposed Anthymus, Patriarch of Constantinople; not to mention many other instances in all these centuries of the exercise of the Pope's jurisdiction over other churches, and as for the following ages there is no dispute.

From all which it follows, that the Protestant pretences of the Pope's having received the supremacy from Phocas, the emperor of Constantinople, who began to reign anno 602, is a groundless fiction, like the idle tale of Pope Joan.

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Q. But does not our Lord intimate (St. Luke XXII. 24, 25, 26), that amongst His disciples none should be the chief or head?

A. No; but only that: "He that is the greatest should be as the younger and he that is chief as he that doth serve." (verse 16). Which words, so far from denying, evidently suppose a chief; which is further confirmed by our Lord's alleging Himself for example in the following verse, who was most certainly chief. So that what is here recommended, is not equality of jurisdiction, but humility in superiors.

Q. But does not St. Paul say (2 Cor. XII. 11), "In nothing am I behind the very chiefest apostle, though I be nothing"; where was then St. Peter's supremacy?

A. It is visible that St. Paul speaks with regard to his labors, miracles and doctrine, in which he was inferior to none; but whether St. Peter or he had a superior jurisdiction, was foreign to the matter he had then in hand, and therefore no wonder that he takes no notice of it.

Q. If St. Peter was head, how came St. Paul to withstand him to his face at Antioch? (Gal. II. 11.)

A. Because as the Apostle tells us in the same place, he was to blame, viz., in withdrawing himself from the table of the Gentiles, for fear of giving offence to the Jews: and this it was that St. Paul reprehended, because of the danger of the Gentiles taking scandal thereby. But this no way disproves St. Peter's superiority, since no one doubts, but that a superior, when in fault, may sometimes lawfully be reprehended by an inferior.

And, after all, do our adversaries imagine that the enhancing the dignity and authority of St. Paul makes anything against the bishop of Rome, who indeed inherits the succession both of St. Peter and St. Paul, who both honored Rome with their preaching and with their death?

Q. But some Protestants doubt whether St. Peter ever was at Rome; what say you to this?

A. Grotius, a learned Protestant, writes that, "No Christian ever doubted but St. Peter was at Rome." In *Synopsi Criticorum*, p. 1450, H. And Chamierus, another learned Protestant, tells us, that "all the fathers with great accord have asserted that Peter went to Rome and governed that Church." *Omnes Patres magno consensu asseruerunt Petrium Romam esse profectum, eamque Ecclesiam administrasse* (l. 13, c. 4, sec. 2). And Dr. Pearson, the Protestant bishop of Chester, one of the most eminent men amongst the Protestant writers ever known, has demonstrated, by innumerable arguments, that Peter was at Rome, and that the bishops of Rome are his successors. (See Pearson's *Opera Posthuma*, printed at London, anno 1688, p. 27, etc.)

Q. Does the Scripture anywhere affirm that St. Peter was at Rome?

A. St. Peter's first Epistle seems to affirm it (chap. v. 13), where by Babylon, the best interpreters understand Rome, so called by the Apostle, as afterwards by St. John in the Apocalypse, because then the chief seat both of the empire and of heathenish idolatry, as formerly Babylon had been. And so this place is understood by St. Papias, disciple of the Apostles, and Clement of Alexandria, alleged by Euseb. l. 2, Hist., c. 15, and by St. Hierome, 1 de Scriptor, in Marco; by Venerable Bede, Æcumenius, and others. Nor is there any probability that the Babylon here mentioned could be that in Chaldea, which at this time was nothing but a heap



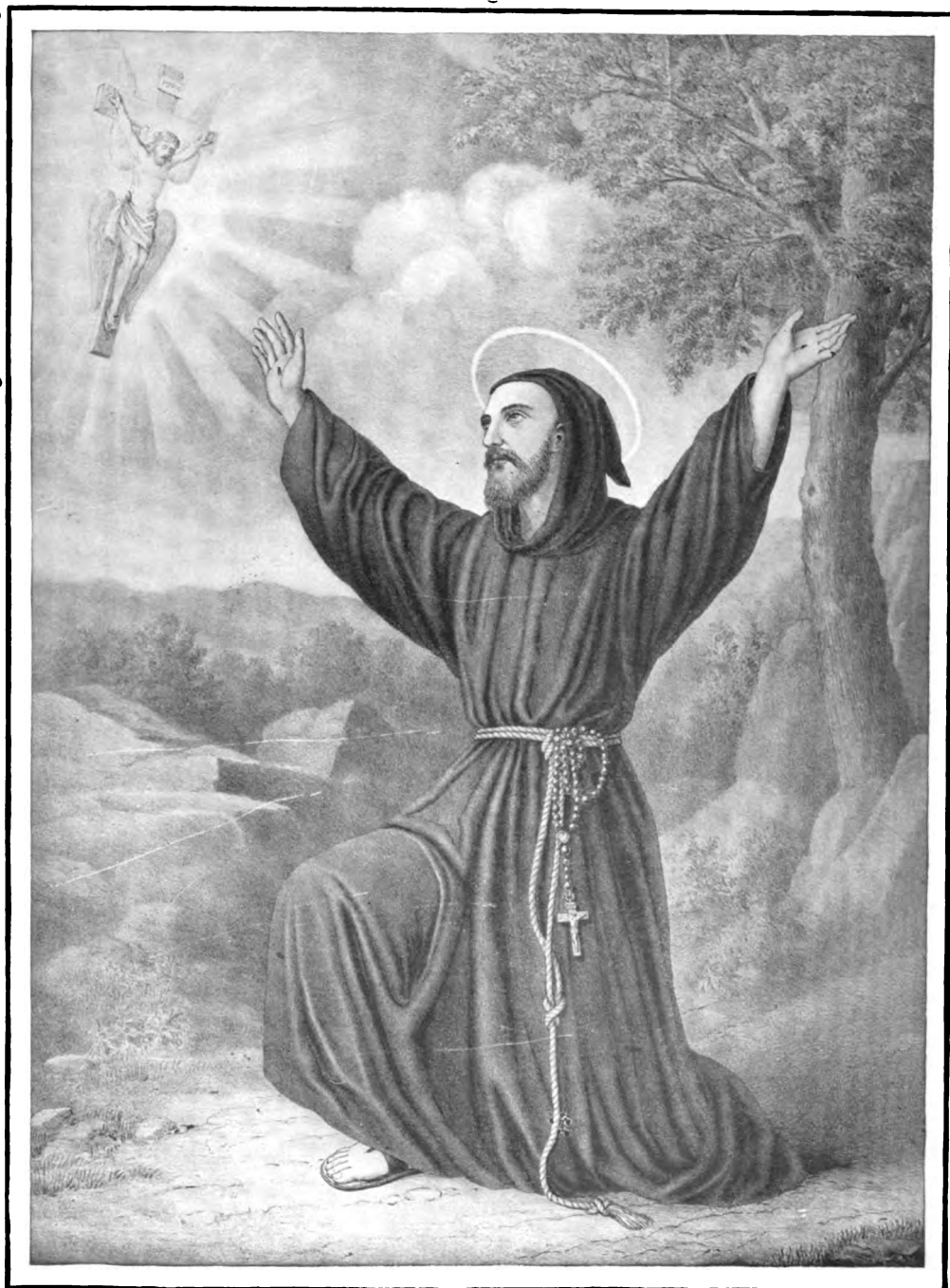
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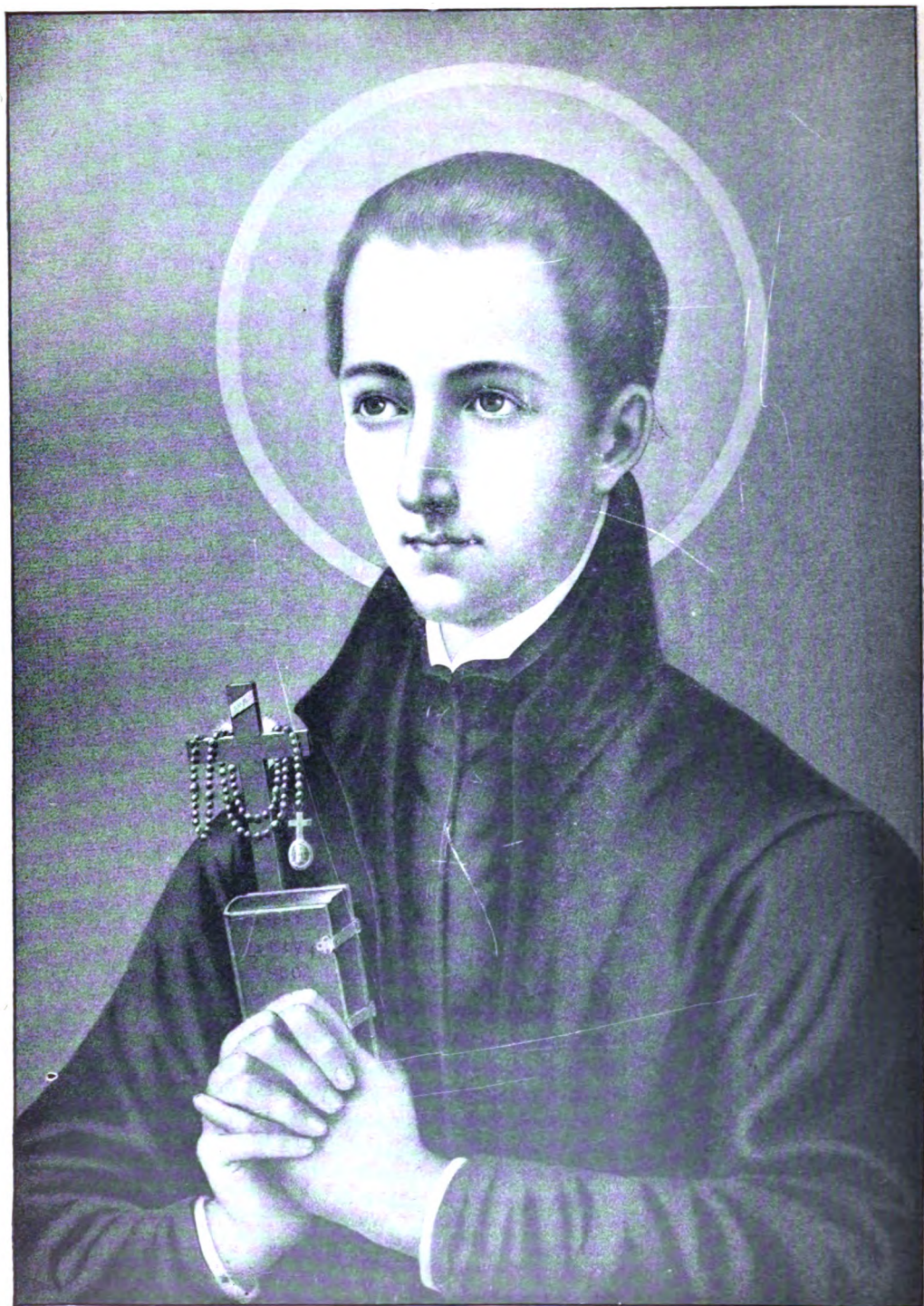
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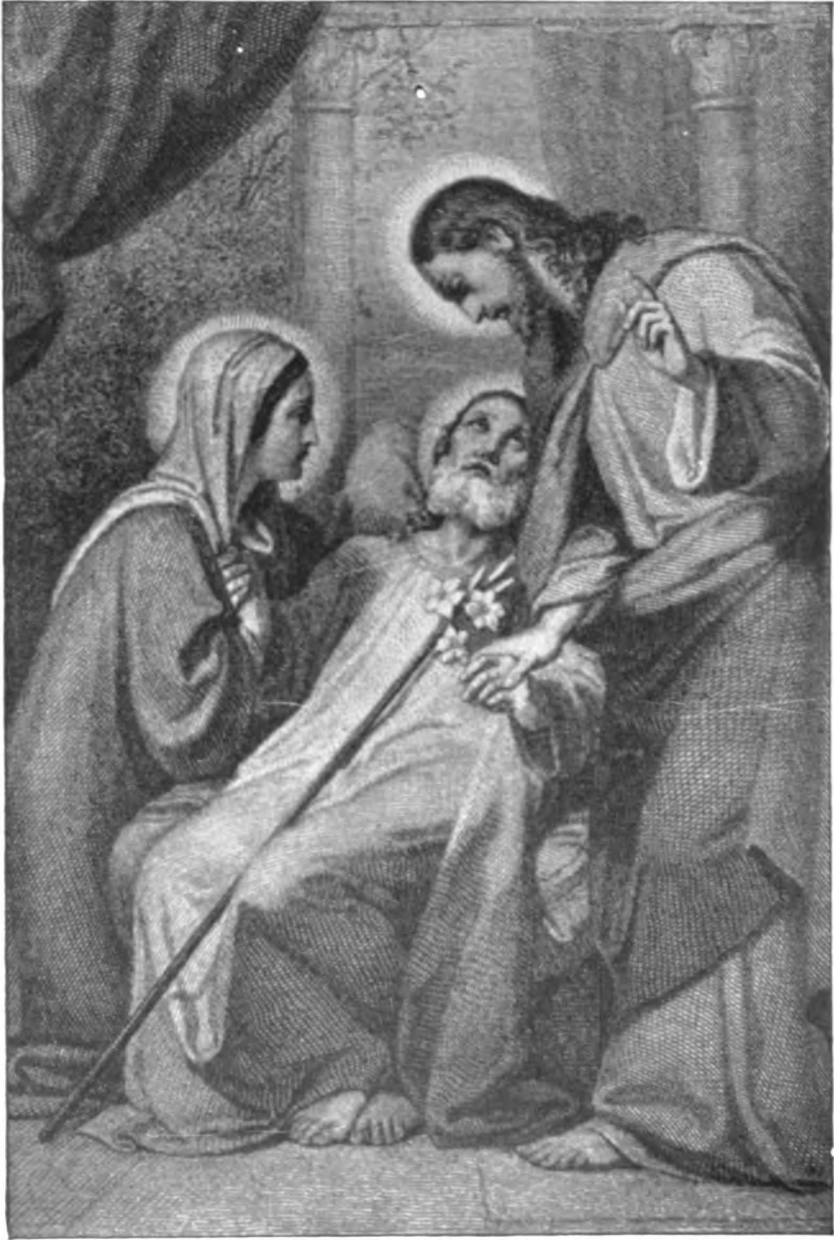
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ST. JOHN BERCHEMANS.



THE GUARDIAN ANGEL.



DEATH OF ST. JOSEPH.

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of ruins, nor that in Egypt, which was but a very inconsiderable place in those days and in which no monuments of antiquity give us the least hint that St. Peter ever preached.

But if the Scripture had been entirely silent in this matter, we have it proved by universal tradition, which is the means by which we come to the knowledge of the Scripture itself. And indeed there is a more universal tradition for St. Peter's being at Rome, than there is for many parts of the Scripture which Protestants receive; for whereas many of the ancient fathers have called in question some books of Scripture — for instance, the Revelation, the Epistle to the Hebrews, etc., and there is scarce any part of the Bible or New Testament but what has been rejected by some heretics of old; yet we cannot find that St. Peter's being at Rome was ever called in question by any single man, infidel or Christian, Catholic or heretic, for thirteen or fourteen hundred years after Christ; though all heretics and schismatics, as being always enemies of the Church of Rome, would have been most glad to have called in question this succession of St. Peter (which the bishops of Rome ever gloried in), had not the matter of fact been out of dispute.

The ancient fathers that have attested St. Peter's being at Rome, besides many others, are, St. Irenæus, l. 3, c. 3; St. Denys, bishop of Corinth; Caius and Origen, alleged by Eusebius in his Church History, p. 71, 78; Tertullian, l. *de Præscript*, c. 36, and in *Scorpiaco*, c. 5; St. Cyprian, *Epist.* 52 and 55; Arnobius, l. 2, *contra Gentes*; Lactantius, l. *de morte Persecutorum*, c. 2; Eusebius, l. 2, Hist. c. 14, p. 52; l. 3, c. 4, p. 74; St. Athanasius, in Apolog. *de fuga sua*, p. 331; St. Cyril of Jerusalem, *Catech.* 6, p. 54; St. Ambrose, l. 4; *Hexam.* c. 8; St. Jerome, *de Scripturibus Eccles. in Petro and in Marco*, and in his *Chronicon ad Annos* 43 and 69; Sulpitius Severus l. 2; Hist. St. Augustine, l. *de hærc.* 1, *Epist.* 53, l. 2. *contra Lit. Petil.* c. 51; St. John Chrysostom, *tom.* 5, *Hom.* 12; Orisitus, 1; 7, c. 6; St. Peter Chrysologus, *Epist. ad Eutyech*; St. Optatus, l. 2, *contra Parmenia*; Theodoret, in *Epist. ad Rom.* and l. 1, *Hæret. Fab.* c. 1, etc.



CHAPTER XVII.

Of the Celibacy of the Clergy.

Q. What is the reason why the Catholic clergy are not allowed to marry?

A. Because at their entering into Holy Orders, they make a solemn promise to God and the Church to live continently. Now the breach of such a promise as this would be a great sin; witness St. Paul (1 Tim. v. 11, 12), where speaking of widows that are for marrying, after having thus engaged themselves to God, he says: "They have damnation, because they have cast off their first faith"; that is their solemn engagement made to God.

Q. But why does the Church receive none to Holy Orders but such as are willing to make this solemn engagement?

A. Because she does not think it proper that they, who by their office and function] ought to be wholly devoted to the service of God, and the care of souls, should be diverted from these duties by the distractions of a married life. (1 Cor. vii. 32, 33.) "He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord: but he that is married, careth for the things that are of the world, how he may please his wife."

Q. But was it always the law of the Church that the clergy should abstain from marriage?

A. It was always a law in the Church that bishops, priests, and deacons shall not marry after having received Holy Orders; and we have not one example, in all antiquity, either in the Greek or Latin Church of any such marriage; but, it has been at some times, and in some places, as at present among the Greeks, permitted for priests and deacons, to continue with their wives which they had married before their ordination, though even this was disallowed by many ancient canons.

The 27th of the Apostolic canons allows none of the clergy to marry but those that are in the minor Orders, that is, lectors and cantors. The Council of Neocæsarea, which was more ancient than that of Nice, in its first canon, orders that if a priest marries he would be deposed. The Council of Ancyra, which was held about the same time, orders the same thing with regard to deacons, except they protested at the time of their ordination that they could not live unmarried, and were therefore presumed to be dispensed with by the bishop. (Council Ancyra, Can. 10.)

The great Council of Nice, in the third canon forbids clergymen to have any women in their house, except it be mother, sister, or aunt, etc., a caution which would never have been thought of if they had been allowed to have wives.

In the West the Council of Illiberis, which was held about the close of the third century, canon 33 commands bishops, priests, deacons and sub-deacons to abstain from their wives, under pain of degradation. The second Council of Arles (can. 2) ordains that no married man be made priest, unless he promise conversion, that is to live continently. The second Council of Carthage (can. 2) ordains that bishops, priests and deacons should live continently, and abstain from their wives; and this because the Apostles so taught, and all antiquity observed. *Ut quod Apostoli*

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docuerunt, et ipsa servavit antiquitas, nos quoque custodiamus. And the fifth Council of Carthage, anno 598, can. 2, ordains, in like manner, that all bishops, priests and deacons should abstain from their wives, or be deposed. There are many other ancient canons to the like effect, as well as decrees of the ancient Popes; as of Siricius, in his epistle to Himmerius, bishop of Tarragona, c. 7; of Innocent I. in his epistle to Victricius, bishop of Roan c. 9; of St. Leo the Great, epist. 82, to Anastasius, c. 3 and 4.

Hence St. Epiphanius, who flourished in the East in the fourth century, in his great work against all heresies (*Hær.* 59), writes thus: "The Church does not admit him to be a deacon, priest, bishop, or sub-deacon, though he be a man of one wife, who makes use of conjugal embraces." He adds that this "is observed in those places chiefly in which canons of the Church are exactly kept which being directed by the Holy Ghost, aims always at that which is most perfect; that those who are employed in divine functions may have as little as can be of worldly distractions." And St. Jerome, *Epist.* 50. "Bishops," says he, "priests and deacons are chosen either virgins or widowers, or from the time of their priesthood perpetually chaste." He affirms the same in his book against Vigilantius, by the name of the Churches of the East, and of Egypt, and of the See Apostolic; and of all bishops, in his book against Jovinianus. See also Origen, *Hom.* 13, upon Numbers; Eusebius, l. 1. *Demonst. Evang.* c. 9; and St. John Chrysostom, *Homil. de Patientia Job.*

If you ask the reason why the Church has insisted so much in all ages upon this point of discipline, besides the reason alleged above out of St. Paul (1 Cor. vii. 32, 33), "The reason of single life for the clergy," says Mr. Thorndyke, an eminent Protestant divine, in his letters at the end of *Just Weights and Measures*, p. 239, "is firmly grounded by the fathers and canons of the Church upon the precept of St. Paul, forbidding man and wife to part, unless for a time to attend unto prayer. (1 Cor. vii. 5.) For priests and deacons being continually to attend upon occasions of celebrating the Eucharist, which ought continually to be frequented; if others are to abstain from the use of marriage for a time, then they always." Thus far Mr. Thorndyke.

Q. But were not the Apostles married?

A. Some of them were before they were called to the apostleship; but we do not find that they had any commerce with their wives after they were called by Christ. St. Jerome expressly affirms that they had not. (*Epist.* 50.) And this seems to be clear from St. Matt. (xix. 27), where St. Peter says to our Lord, "Behold, we have forsaken all things, and followed thee"; for, that amongst the ALL which they had forsaken, wives also were comprehended, is gathered from the enumeration made by our Saviour in the 29th verse, where he expressly nameth wives.

Q. But does not St. Paul say (Cor. ix. 5), "Have we not power to lead about a sister, a wife, as well as other Apostles," etc.?

A. The Protestant translation has wilfully corrupted the text in this place; it should have been translated a woman, a sister. The Apostle speaks not of his wife, for it is visible he had none, from 1 Cor. vii. 7, 3. But he speaks of such pious women, as, according to the custom of the Hebrew nation, waited upon the Apostles

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and other teachers, serving them in necessities; as they had done also upon our Lord in the time of His mortal life. (See St. Luke viii. 2, 3.) Though St. Paul, that he might be less burthensome to the faithful, chose rather to serve himself and live by the work of his own hands.

Q. Does not the Apostle (1 Tim. iii. 2 and 12), require that bishops and deacons should be "the husband of one wife?"

A. The meaning of the Apostle is not that every bishop, priest or deacon should have a wife, for he himself had none; and he declares (1 Cor. vii. 8): "I say to the unmarried and widows, it is good for them if they abide even as I." But his meaning is, that none should be admitted to be a bishop, priest or deacon, that had been married more than once, which law has ever since been observed in the Catholic Church: for since it was not possible in those days of the first preaching of the Gospel (when there were few or no converts, either among the Jews or Gentiles, but such as were married), to have found a sufficient number of proper ministers, if they had not admitted married men, they were consequently obliged to admit such to the ministry; but still with this limitation provided they had not been twice married. But now the Church has a sufficient number of such as are trained up to a single life, and are willing to embrace perpetual continency; and therefore prefers such to the ministry, and is authorized so to do by the Apostle (1 Cor. vii. 32, 33, 38). And if after having consecrated themselves to God in this kind of life, they should be for looking back, and engaged in a married life, they are expressly condemned by the same Apostle. (1 Tim. v. 12.)

Q. Is it not said (Heb. xiii. 5), "Marriage is honorable in all?"

A. The Protestant translation has strained the text to make it say more than the original, which may as well be rendered in the imperative mood, thus: "Let marriage be honorable in all, and the bed undefiled; for whoremongers and adulterers God will judge;" as the next verse which is rendered in the Protestant translation by the imperative, "Let your conversation be without covetousness," etc. So that the true meaning of this text is, that married persons should not dishonor their holy state by any liberties contrary to the sanctity of it; but not to allow marriage to those who have chosen the better part, and consecrated themselves by vow to God.

Q. But is not forbidding marriage called a doctrine of devils? (1 Tim. iv. 3.)

A. It certainly was so in those of whom the Apostle there speaks, viz., the Gnostics, the Marcionites, the Encratites, the Manicheans, and many other heretics, who absolutely condemned marriage as the work of the devil. For our part, nobody reverences marriage more than we do; for we hold it to be a Sacrament, and forbid it to none but to those that have voluntarily renounced it to consecrate themselves more wholly to the divine service: and in such as these St. Paul condemns it as much as we. (See 1 Tim. v. 12.) That these same heretics also condemned absolutely the use of all kinds of meat, not on fasting-days only (as was also practised by the Church), but at any time whatsoever; because they looked upon all flesh to be from an evil principle. So that it is evident these were the men of whom the Apostle (1 Tim. iv.) intended to speak.

Q. But do you think that a vow of continency so strictly obliges any person, that it would be a sin in such a person to marry?

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A. Yes, most certainly; because the law of God and nature requires that we should keep our vows to God (Deut. XXIII. 21, 22, 23). "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform." (Psal. LXXVI. II.) "Vow and pay unto the Lord your God." (Eccles. v. 4.) "Pay that which thou hast vowed. Better it is that thou shouldst not vow, than that thou shouldst vow and not pay." For if it be a crime to break our faith with man, how much more with God? If you say that the state of continency is not more acceptable to God than that of marriage, and therefore cannot be the proper matter of a vow, you contradict the doctrine of the Apostle: (Cor. VII. 38), "He that giveth his virgin in marriage, doth well; but he that giveth her not doth better."

Hence St. Augustine (*l. de bono Viduitatis*, c. II), affirms that the breach of such a vow of chastity is worse than adultery: and St. John Chrysostom (*ad Theodorum Lapsum*), "Though you call it marriage a thousand times, yet I maintain it is much worse than adultery." Hence the Council of Illiberis, can. 13; the fourth Council of Carthage, can. 104; and the great Council of Chalcedon, can. 15, excommunicate those who presume to marry after such a vow. What would the Church of those ages have thought of a religion introduced into the world by men that had notoriously broken through those most solemn engagements, and who raised the fabric of their pretended reformation upon thousands of broken vows?

Q. But all have not the gift of continency; why then should the first reformers be blamed, if, finding they had not the gift, they ventured upon marrying with nuns?

A. Continency is not required of all, but such as have by vow engaged to keep it: and therefore, before a person engages himself by vow, he ought certainly to examine whether he has a call from God, and whether he can go through with what he thinks of undertaking: but after he has once engaged himself by vow, he is not now at liberty to go back; but may assure himself, that the gift of continence will not be denied him, so that he uses proper means to obtain and preserve it, particularly prayer and mortification, which because Luther laid aside, by quitting his canonical hours of prayer and other religious exercises, to which he had been accustomed in his convent, no wonder if he lost the gift of continency, which he owns he enjoyed whilst he was a popish friar: "Whilst I was a religious (says he), I observed chastity, obedience and poverty: and, in short, being wholly disengaged from the cares of this present life, I wholly gave myself up to fasting, watching and prayer." (In Gal. 2, 15, t. 5, Wittemb. fol. 291. 2.) But as soon as he commenced reformer, to demonstrate that he was changed for the worse, he declares he had so far lost this gift that he could not possibly live without a woman. (*Sermon de Matrim.*, t. 5, fol. 119, 1.)

Q. But does not Christ say, concerning continency (St. Matt. XIX. 11), "All men cannot receive this saying:" and St. Paul (Cor. VII. 9), "If they cannot contain, let them marry; for it is better to marry than to burn?"

A. No; both these texts are wilfully corrupted in the Protestant Testament. Where he speaks not of such as have vowed chastity, but of other Christians, whom

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he advises rather to marry than to burn with unlawful lust here, and for unlawful lust hereafter. And the same advice is most frequently inculcated by Catholic divines. But as for those that have vowed chastity, they must make use of other means to prevent this burning, particularly prayer and fasting. But what a wretched case must that of the adversaries of the celibacy of the clergy be when to maintain it they have in so many places wilfully corrupted the Scripture! and what a melancholy case it must be, that so many thousands of well-meaning souls should be wretchedly deluded with the pretence of God's pure word, when instead of this, they have nothing put in their hands but corrupted translations, which present them with a mortal poison, instead of the food of life!



CHAPTER XVIII.

Of Religious Orders and Confraternities.

Q. What is the meaning of so many religious orders in the Catholic Church, under different denominations; are not all Catholics of the same religion?

A. Yes, certainly; all Catholics, and consequently all these religious, though called by different denominations are all of one religion, professing one and the same faith, acknowledging one and the same Church authority, and all the decisions of the Church; subject to one and the same head, and closely united together in one communion.

Q. In what then do these religious Orders differ one from another, if they are all of one religion?

A. They differ in having different rules and constitutions prescribed by their respective founders; different habits; different exercises of devotion and penance, different institutes; some wholly sequestered from the world, and addicted to prayer and contemplation; others employed in preaching, teaching and converting souls; others tending the sick, redeeming captives, etc., so as to make a beautiful variety in the Church of God of different companions, all tending towards Christian perfection, though by different exercises, according to the spirit of their respective institutes.

Q. Are not all these religious consecrated to God by certain vows?

A. Yes: there are three vows, which are common to them all, viz., of poverty, chastity, and obedience. By the vow of poverty, they renounce all property in the things of this world, so as to have nothing at their own disposal; by the vow of chastity they renounce all carnal pleasures; and by the vow of obedience, they give up their own will to follow that of God in the person of their superior.

Q. How do we know that this voluntary poverty, perpetual chastity, and entire obedience, are agreeable to God?

A. That voluntary poverty, or renouncing the goods and possessions of this world, is agreeable to God, is evident from (St. Matt. XIX. 21): "If thou wilt be perfect, go and sell all thou hast, and give to the poor, and thou shalt have a treasure in heaven: and come and follow Me." That perpetual chastity is agreeable to God, is no less evident from St. Matt. (XIX. 12): "There be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake — he that is able to receive it," let him receive it. And that an entire obedience to lawful superiors must needs be agreeable to the Divine Majesty, is evident, because obedience is better than sacrifice; since by obedience we give up to God, and for God, that which is naturally most dear to us, viz., our liberty, and that which stands most in the way of our souls' welfare, viz., our own will and self-love.

Q. Ought any Christians to embrace this state of life without a call from God?

A. No, certainly; it would be rashness to attempt it.

Q. How shall any person know if he have a call from God to this state of life?

A. By consulting God, his director, and his own heart. In choosing a state

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of life every one ought to consult God, in the first place, by fervent prayer, begging daily of Him like the convert, St. Paul (Acts ix. 6): "Lord! what wilt Thou have me to do?" He ought also to consult with a virtuous and prudent director, and to lay open to him the inclinations of his heart, and the motives upon which he is inclined to embrace this kind of life; for there is no better proof of a call from God than when a person, after having consulted God by prayer, finds in himself a strong inclination to a religious life, and that for a long time, and upon motives which have nothing in them of self-love, but are such as could not be suggested but by the grace of God.

Q. What are the motives upon which a Christian should embrace a religious life?

A. To do penance for his sins; to fly from the dangers and corruptions of this wicked world; to consecrate himself wholly to the service of God, and sanctify himself by the exact observance of his vows, and all the exercises of a religious life; and to tend without ceasing to Christian perfection.

Q. But may it not be feared, that young persons may too rashly engage themselves by vows in a religious state for which they are not fit?

A. To prevent this inconvenience, the Catholic Church suffers none to be professed in any order of men or women without a year's noviceship, by way of probation or trial.

Q. Is a religious state of life very ancient in the Church of God?

A. Yes, very ancient; for not to mention St. John Baptist's life in the wilderness (St. Luke I. 30), and the lives of the first Christians of Jerusalem, who had all things in common and sold their possessions and goods, continuing daily with one accord in the temple, etc. (Acts II. 44, 45, 46), in which they exhibit a specimen of a religious life, we learn from the most certain monuments of antiquity, that even in the three first centuries there were religious men, whom Eusebius calls Ascetæ, and great numbers of nuns or virgins consecrated to God; though neither the one nor the other was as yet formed into the regular monasteries till the beginning of the fourth century.

About the middle of the third century, St. Paul, the first hermit, flying from the fury of the persecution begun by Decius, in the year 289, retired into the desert of Thebais, and there passed ninety years and upwards in a lonesome cave, in conversation with God. His wonderful life is extant, written by St. Jerome.

About the year 271 St. Anthony, a young gentleman of Egypt, left his estate and the world to consecrate himself to a religious life. He found, at his first retirement, some others that had already undertaken that kind of life, though few in number, and those living near the towns or villages; but he, by his example, drew great numbers after him into the desert, and is generally looked upon as the author and father of a monastic life. His life is written by the great St. Athanasius, and is full of excellent lessons of spirituality.

About the year 313, St. Pachomius retired from the world, and after having lived some time in solitude with St. Palemon, became the father of so many religious, and the first founder of the famous congregation of Tabenne, to which he prescribed a rule which he had received from an angel.

From these beginnings, the deserts of Egypt and of Thebais were soon peopled with innumerable solitaries, and all those parts were full of religious of both

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sexes of admirable virtue; insomuch, that when Rufinus visited those countries in the latter end of the fourth century, he found in the city of Oxyrinus alone, ten thousand religious men, and twenty thousand nuns.

From Egypt this kind of life, so agreeable to the principles of the Gospel, and the spirit of Christianity, quickly spread itself through all parts of the world inhabited by Christians. St. Hilarian, having learned St. Anthony's way of living, began to practice the like in Palestine about the beginning of the fourth century; and that country also was quickly replenished with religious men and women; whilst St. James, afterwards bishop of Nisibis, St. Julian Sabas, and other great servants of God, whose lives and miracles are recorded by Theodoret and his Philotheus, propagated the same way of living in Syria and Mesopotamia. About the same time, or not long after, the deserts of Pontus and Cappadocia began also to be inhabited by religious men, whose manner of life was embraced by those two great lights of the Church, St. Gregory Nazianzen and St. Basil, the latter of which composed an excellent rule for his religious, professed to this day by the Greek and Russian monks, and by some in Poland and Italy.

As for the Western parts of the Church, we find that the monastic life had already gained a great footing there in the fourth century. St. Augustine informs us of a monastery near the walls of Milan, full of good religious men, under the care of St. Ambrose, l. 8, Confess. chap. 6; and of several such religious societies at Rome, in his book of the manners of the Catholic Church, chap. 33; and of a religious house near Treves, in Germany, where two courtiers, upon reading the life of St. Anthony, consecrated themselves to God, (l. 8. Confess. c. 6.) And the same St. Augustine, upon his return into Africa, after his conversion, propagated the same kind of life in that part of the world also.

In France, the great St. Martin, bishop of Tours in the fourth century, whose apostolic life and miracles are recorded by Sulpicius Severus, founded the monastery of Marmoutier, in which he united together in one the clerical and monastical life, as St. Eusebius had done before him at Vercelli in Piedmont. But the most famous monastery in all France was that of the Isle of Lerines, founded towards the close of the fourth century, by St. Honoratus, afterwards bishop of Arles, which was the fruitful parent of many great saints and illustrious prelates.

As for the British Islands, though we know not the particular time when the first monasteries began to be established, yet we are assured, that they were not long behind their neighbors in embracing this kind of life. The monastery of Bangor, in Wales, in which there were above two thousand monks, was very ancient; and we are told of an ancient monastery at Winchester, before the Saxons came over into this land. As for Ireland, St. Patrick, who established Christianity there, settled also the monastic discipline amongst his converts; which from thence was propagated to the Picts in Scotland, by St. Columba, alias Columbkil, the apostle of that nation, who having first founded in Ireland the famous abbey Dearthach, afterwards passing into Scotland, founded that of the isle of Hy; from which two monasteries, many others, as well in Ireland as in Scotland, had their origin, as following the institute of the aforesaid St. Columba, of whom Ven. Bede, in his Third Book of Ecclesiastical History of the English Church, chap. 4, writes thus: "Of whose life and words (he speaks of St. Columba) some writings are said to be

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preserved by his disciples. But whatsoever he was himself this we know of him for certain, that he has left successors renowned for much continency, the love of God, and regular observance."

From this monastery of the Isle of Hy, St. Aiden, the first bishop of Lindisfarn, and many other apostolic preachers, came, who preached and established Christianity among the Northern English, as St. Augustine and his companions did amongst those of the South, St. Felix amongst the East English, and St. Birinus amongst those of the West.

Q. I should be glad to know which are the chief religious Orders that flourish at present in the Church of God; together with the names of their founders, the time of their first institution, etc.

A. I shall endeavor to satisfy you as briefly as I can. And, first, as to the East. The Orders that flourish there, are those of St. Anthony, and of St. Basil, of which we have spoken already.

In the West St. Augustine, upon his return into Africa, about the year 390, with divers others of his companions, entered into a religious society, wherein he lived for three years before his coming to Hippo. And after his coming to that city, where he was first made priest, and afterwards bishop, he erected a monastery within his own house, living there with his clergy in common; to which institute the canon regulars of Saint Augustine owe their original, who have flourished ever since in the Church of God, and have branched out into divers congregations, as that of Saint John Lateran, that of Saint Victor, of Saint Genovesa, etc. As the hermits of St. Augustine's Order, commonly called Austin Friars, derive their institute from his first religious society, before his coming to Hippo, those hermits were translated from the desert into towns by Pope Innocent the Fourth, to the end that their godly conversation might be more profitable to their neighbors. From this Order Luther apostatized in the sixteenth century, and like the dragon (Revel. xii. ver. 4): "Drew with him the third part of the stars of heaven (that is, great numbers of religious of all denominations), and cast them to the earth."

Towards the end of the fifth century, St. Benedict, *vulgo* Bennet, retired from the world; and after having practised for many years a religious life in a most eminent degree of perfection, founded twelve monasteries in Latium; and the thirteenth at Mount Cassini, in the kingdom of Naples, from which he happily passed to the mountain of eternity, in the sixth century. He composed an excellent rule, which was afterwards embraced by almost all the religious of the West till towards the twelfth century; and has furnished the Church of God with innumerable prelates and apostolic men, and heaven with innumerable saints. The wonderful life of St. Benedict was written by St. Gregory the Great in his dialogues.

From the rule of St. Benedict many other Orders have sprung besides the Benedictines, as the Cluniacenses, so called from their first abbey of Cluny in France. These were instituted by St. Odo, in the tenth century, and for a long time flourished in great sanctity. The Camaldulenses, instituted by St. Romuald, amongst the Apennine mountains, about the year 1000, and to this day edifying the Church, yielding a sweet odor of sanctity to all that come near them. The monks of Valombrosa, instituted by St. John Gualbert, in the eleventh century, and called from the place of their first institution. The Cistercians, so called from their first abbey,

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founded about the end of the eleventh century, by St. Robert, abbot of Molesme in France. St. Robert being obliged to return to his abbey of Molesme, left for his successor, St. Albericus, who was succeeded by St. Steven Harding, an Englishman, who had the happiness to receive St. Bernard into his society, by whose preaching and miracles this Order was wonderfully propagated, and the religious of it from him are commonly called Bernardines. Of this Order is the famous abbey of La Trappe in France which in these, our days, has renewed the austerities and abstracted lives of the primitive religious. I pass over several other religious professing the rule of St. Benedict, as the Silvesterines, the Grandimontenses, the Celestines, so called from St. Peter Celestine, their founder; the Olivetants, etc.

Towards the end of the eleventh century, St. Bruno, a doctor of Paris, with six companions, retired from the world to the desert mountains of Carthusia, in the diocese of Grenoble, in Dauphine, and there laid the foundation of the Order of the Carthusians, formerly in England called the Charterhouse monks; who, to this day have happily preserved their primitive fervor, keeping perpetual silence (only when they are singing the praises of God), perpetual abstinence, wearing always a rough hair shirt, and continually employed in prayer and contemplation.

About the year 1120, St. Norbert, who had exchanged the court life for the voluntary poverty recommended by the Gospel, founded an Order of canon regulars from him called Norbertines, and Premonstratenses, from Premontr , the place of their first abbey, in the diocese of Laon in France.

In the same age also was instituted in France the Order of the Blessed Trinity, for the redemption of captives out of the hands of infidels, by St. John de Matha and St. Felix de Valois, two holy priests and solitaries invited to this charitable work by divine visions, as in the following age another Order was instituted in Spain for the same end, by St. Peter Nolascus. This is commonly called the Order of Our Lady de Mercede, or of the Redemption.

About the year 1200, the Carmelites were first brought into Europe, and were quickly spread through all parts of Christendom, where they have flourished exceedingly: nowhere more than heretofore in England, where, from the color of their mantles, they were called white friars. These were originally hermits living upon Mount Carmel, who, whilst the Christians were in possession of Syria and the Holy Land, were assembled together by Aimeric, the Patriarch of Antioch, and received a rule from Albert, Patriarch of Jerusalem. This rule was afterwards mitigated by the Pope; but embraced again in its full extent by St. Teresa, in the sixteenth century, and by the friars and nuns that follow her reform, and are called Discalced, or Barefoot Carmelites.

Not long after the Carmelites coming into Europe, God was pleased to raise two new Orders, which have flourished from that time to this day, and furnished the Church with several Popes, innumerable cardinals, bishops, ecclesiastical writers, and apostolic men; and have both been very fruitful in saints, viz., the Order of St. Dominic, and that of St. Francis. The Dominicans, or Friars Preachers, were instituted for preaching the Gospel to infidels and sinners, which they have done with great success. These were formerly, in our country, called Black Friars, from the color of their cloak or outward habit, which is black, as the Franciscans

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were called Grey Friars. St. Francis would have his religious for humility, called Friars Minors, whom he trained up in great poverty and penance. And so great and speedy was the increase of this Order, that in a chapter held by the Saint himself, at Assisium, there were assembled no less than five thousand religious. This Order at present is the most numerous in the Church of God, and is divided into three chief branches, under their respective generals, viz., the Conventuals, the Observants, and the Capuchins. The Observants are again sub-divided into Cordeliers, Recollects, etc. Besides which, there is the congregation of St. Peter of Alcantara, which is the strictest of all. The nuns who follow the rule of St. Francis are commonly called Poor Clares, from St. Clare, who first received the habit from St. Francis, and was the first abbess. Besides these there are Capuchinesses or penitent nuns, of the Third Order of St. Francis, etc.

Other Orders that have been founded between the beginning of the thirteenth century and the sixteenth, are the Servites, or Servants of the Blessed Virgin, instituted about 1232, by seven gentlemen of Florence, who retired themselves to a neighboring mountain to do penance; the Crucigeri, or Crutched Friars, though these, by some, are supposed to have been much more ancient, the Jesuati, instituted by St. John Colombin, anno 1356; the Brigittins, by St. Brigit, anno 1360; the Hieronimites, by Pedro Ferdinando, anno 1383; the Minims, by St. Francis of Paula, about the year 1450, etc.

The sixteenth century gave rise to several new Orders: the Theatins, or Regular Clerks, were instituted anno 1528, by St. Cajetan Thianæus, a man of apostolic life. This order flourishes very much in Italy, as well as the Barnabites or Clerics Regular of St. Paul.

The Jesuits, or Society of Jesus, were instituted by St. Ignatius of Loyola, anno 1540, as a troop, or company of auxiliaries, to assist the pastoral clergy in that time of the Church's greatest necessity; to labor in the conversion and sanctification of souls; to train up youth in piety and learning; to defend the faith against heretics, and propagate it amongst infidels, in all which particulars this Order has done signal services to the Church in these two last centuries.

About the same time, St. John de Deo founded an Order of religious brethren, to take care of the sick, and to provide for them all necessary assistance both for soul and body.

In the beginning of the seventeenth century, St. Francis de Sales, bishop of Geneva, instituted the Order of the nuns of the Visitation of the Blessed Virgin.

And thus have I given you a short account of the chief Orders that flourish in the Church.

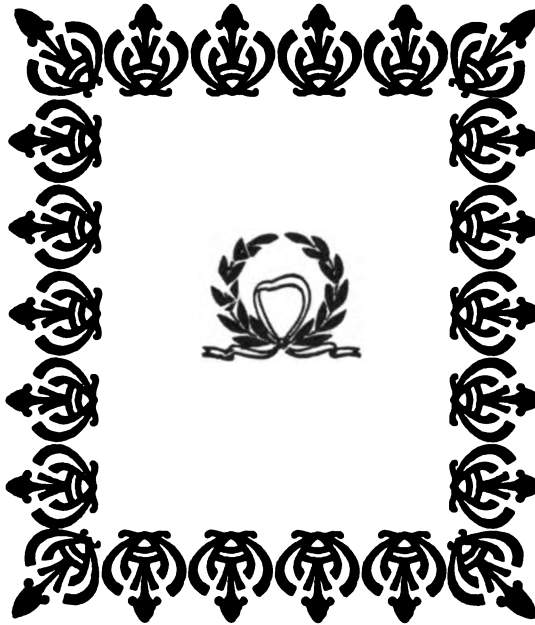
Besides these religious Orders, there are certain regular congregations of clergy living in common, though not under the tie of religious vows, as, the Oratorians, instituted by St. Philip Neri, in the sixteenth century; the Fathers of the Christian Doctrine; the Lazarians, or Fathers of the Mission, etc.

Q. Are there not also many confraternities amongst the Catholics, in which many of the laity are enrolled; pray what is the meaning of these confraternities?

A. These confraternities, or brotherhoods, are certain societies or associations, instituted for the encouragement of devotion, or for promoting of certain works of piety, religion and charity, under some rules or regulations, though without

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being tied to them, so far as that the breach or neglect of them would be sinful. The good of these confraternities is, that thereby good works are promoted, the faithful are encouraged to frequent the Sacraments, to hear the Word of God, mutually to assist one another by their prayers, etc.



CHAPTER XIX.

Of the Sacrament of Matrimony, and of the Nuptial Benediction.

Q. When was matrimony instituted?

A. It was first instituted by God Almighty between our first parents in the earthly paradise (Gen. II.), and this institution was confirmed by Christ in the New Testament (St. Matt. XIX. 4, 5, 6), where he concludes: "What God has joined together, let no man put asunder." And our Lord, to show that this state is holy, and not to be condemned or despised, was pleased to honor it with his first miracle, wrought at the wedding of Cana. (St. John II.)

Q. What are the ends for which matrimony was instituted?

A. For the procreation of children, who may serve God here, and people heaven hereafter; for a remedy against concupiscence, and for the benefit of conjugal society, that man and wife may mutually help one another, and contribute to one another's salvation.

Q. How do we prove that matrimony is a sacrament?

A. Because it is a conjunction made and sanctified by God Himself, and not to be dissolved by any power of man, as being a sacred sign or mysterious representation of the indissoluble union of Christ and His Church. Hence St. Paul, (Eph. v. 31, 32), expressly calls it a "great sacrament or mystery," with regard to Christ and His Church; and as such it has been always acknowledged in the Catholic Church. See St. Ambrose, l. 1, de Abraham, c. 7; St. Augustine, l. de Bono Conjug. c. 18, and 24, l. de Fide et Operibus, c. 17, l. de Nuptis et Concep. 10, etc.

Q. Does matrimony give grace to those that receive it?

A. Yes, if they receive it in the dispositions that they ought, it gives a grace to the married couple to love one another according to God, to restrain the violence of concupiscence, to bear with one another's weaknesses, and to bring up their children in the fear of God.

Q. How comes it then that some marriages are unhappy, if matrimony be a Sacrament which gives so great a grace?

A. Because the greatest part do not receive it in the dispositions they ought: they consult not God in their choice, but only their own lust or temporal interest; they prepare not themselves for it, by putting themselves in the state of grace; and too often are guilty of freedoms before marriage, which are not allowable by the law of God.

Q. In what dispositions ought persons to receive the Sacrament of matrimony?

A. They ought to be in a state of grace, by confession: their intention ought to be pure, viz., to embrace this holy state for the ends for which God instituted it; and, if they be under the care of parents, etc., they ought to consult them, and do nothing of this kind without their consent.

Q. In what manner does the Catholic Church proceed in the administration of matrimony?

A. First, she orders that the banns should be proclaimed on three Sundays,

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or festival days, before the celebration of marriage; to the end, that if anyone knows any impediment why the parties may not, by the law of God or His Church, be joined in matrimony, he may declare it.

Second, the parties are to be married by their own parish priest, in the presence of two or three witnesses.

Third, the parties express, in the presence of the priest, their mutual consent; according to the usual form of the Church; after which, the priest says, "I join you in matrimony, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Fourth, the priest blesses the ring according to this form:

V. Our help is in the name of the Lord.

A. Who made heaven and earth.

V. O Lord! hear my prayer.

A. And let my cry come to Thee.

V. The Lord be with you.

A. And with thy spirit.

Let us pray.

Bless, ✠ O Lord! this ring, which we bless ✠ in Thy name, that she that shall wear it keeping inviolable fidelity to her spouse may ever remain in peace and in Thy will, and always live in mutual charity. Through Christ our Lord.

Then the priest sprinkles the ring with holy water; and the bridegroom taking it, puts it on the fourth finger of the left hand of the bride, saying, "In the name of the Father, and of the Son, and of the Holy Ghost. Amen." Here, also, according to the custom of Ireland, the bridegroom puts some gold and silver into the hand of the bride, saying: "With this ring I thee wed, this gold and silver I give thee, and with all my worthy goods I thee endow."

After this the priest says: V. Confirm O God! this which Thou hast wrought in us. A. From Thy holy temple which is in Jerusalem. Lord! have mercy on us. Christ! have mercy on us. Lord! have mercy on us. Our Father, etc. And lead us not into temptation. A. But deliver us from evil. V. Save Thy servants. A. Trusting in Thee, O my God! V. Send them help, O Lord! from Thy sanctuary. A. And defend them from Sion. V. Be to them, O Lord! a tower of strength. A. Against the face of the enemy. V. O Lord! hear my prayer. A. And let my cry come to Thee. V. The Lord be with you. A. And with Thy spirit.

Let us pray.

Look down, O Lord! we beseech Thee, upon these Thy servants, and afford Thy favorable assistance to Thy own institution, by which Thou hast ordained the propagation of mankind; and that they, who are joined together by Thy authority, may be preserved by Thy aid. Through Christ our Lord. Amen.

Fifth, after this, if the nuptial benediction is to be given, the priest says the Mass appointed in the Missal, for the bridegroom and the bride; and having said the *Pater Noster*, turning about to the new married couple, he says over them the following prayers:

Let us pray.

Mercifully give ear, O Lord! to our prayers, and let Thy grace accompany

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this Thy institution, by which Thou hast ordained the propagation of mankind, that this tie, which is made by Thy authority, may be preserved by Thy grace. Through our Lord Jesus Christ, etc.

Let us pray.

O God! who by Thy omnipotent hand didst create all things of nothing; who, at the first forming of the world, having made man to the likeness of God, didst, out of his flesh, make the woman, and gave her to him for his help, and by this didst inform us that what in its beginning was one, ought never be separated: O God! who by so excellent a mystery hast consecrated this union of both sexes, that Thou wouldst have it be a type of that great Sacrament which is between Christ and His Church: O God! by whom this contract and mutual commerce has been ordained, and privileged with a blessing, which alone has not been recalled, either in punishment or original sin, or by the sentence of the flood, mercifully look on this Thy servant the bride, who, being now to be given in marriage, earnestly desires to be received under Thy protection. May love and peace abound in her; may she marry in Christ faithful and chaste; may she ever imitate those holy women of former times; may she be as acceptable to her husband as Rachel; as discreet as Rebecca; may she, in her years and fidelity, be like Sarah, and may the author of evil at no time have any share in her actions; may she be steady in faith and the commandments; may she be true to her engagements, and flee all unlawful addresses; may she fortify her infirmity by Thy discipline; may she be gravely bashful, venerably modest, and well-learned in the doctrine of heaven; may she be fruitful in her offspring; may she be approved and innocent; and may her happy lot be to arrive at length to the rest of the blessed in the kingdom of heaven; may they both see their children's children to the third and fourth generation, and live to a happy old age. Through the same Lord Jesus Christ, etc.

After the priest's communion, they both receive the Blessed Sacrament, and at the end of the Mass, before the usual blessing of the people, the priest turns to the bridegroom and bride, and says:

"The God of Abraham, the God of Isaac, and the God of Jacob be with you, and may He fulfil His blessing in you, that you may see your children's children to the third and fourth generation, and afterwards enter into the possession of everlasting life, by the help of our Lord Jesus Christ; who, with the Father, and the Holy Ghost liveth and reigneth God forever and ever. Amen."

Then the priest admonishes them to be faithful to one another, to love one another, and to live in the fear of God, and exhorts them to be continent, by mutual consent, at the times of devotion, and especially at the times of fasting, and of great solemnities, and so he finishes the Mass in the usual manner.

Q. Is there any obligation of receiving this nuptial benediction when persons are married?

A. The Church wishes that it were never omitted in the first marriage, when it may be had, because of the blessing it draws down from heaven, and it would certainly be a fault for persons to marry without it, when and where it may be had.

Q. Why does not the Church allow of this nuptial benediction when the man or woman has been once married before?

A. Because the second marriage does not so perfectly represent the union of Christ and His Church, which is an eternal tie of one to one.

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Q. Why does not the Church allow of solemnity of marriage from the first Sunday of Advent till after Twelfth day, and from Ash-Wednesday till after Low-Sunday?

A. Because the times of Advent and Lent are times of penance, as the times of Christmas and Easter are times of extraordinary devotion, and therefore are not proper for marriage feasts, or such like solemnities.

Q. What are the duties of married people to one another?

A. You shall hear them from Scripture: Ephes. v. 22: "Let women be subject to their husbands, as to the Lord." Ver. 23: "Because the man is the head of the woman, as Christ is the head of the Church: He is the Saviour of His body." Ver. 24: "Therefore, as the Church is subject to Christ, so also let women be to their husbands in all things." Ver. 25: "Husbands love your wives, as Christ also loved the Church, and delivered Himself for it." Ver. 28: "So ought also husbands to love their wives as their own bodies: he that loveth his wife, loveth himself." Ver. 29: "For no one ever hated his own flesh, but nourisheth it, and cherisheth it, as Christ also doth the Church." Ver. 30: "Because we are members of His body, of His flesh, and of His bones." Ver. 31: "For this cause shall a man leave his father and his mother, and shall adhere to his wife, and they shall be two in one flesh." Gen. II. ver. 32: "This Sacrament is great, but I say in Christ and in the Church." Ver. 33: "However, let every one of you in particular love his wife as himself; and let the wife reverence the husband." (See to the same effect, Colos. III: 18, 19.)

I St. Peter III. II: "Let women be subject to their husbands, to the end, that if any believe not the Word, they be gained without the word by the conversation of the woman." Ver. 2: "Beholding your chaste conversation in fear." Ver. 3: "Whose adorning let it not be in the outward plaiting of the hair, or laying on gold round about or putting on apparel." Ver. 4: "But the hidden man of the heart, in the incorruptibility of a quiet and modest spirit, which is rich in the sight of God." Ver. 5: "For in this manner heretofore also holy women, hoping in God, adorned themselves, being subject to their husbands." Ver. 6: "As Sarah obeyed Abraham, calling him Lord, whose daughters you are," etc. Ver. 7: "Husbands, in like manner, dwelling with them according to knowledge, give honor to the woman as to the weaker vessel, as to the joint heirs of the grace of life, that your prayers may not be hindered."

I Cor. XII. 3: "Let the husband render the (marriage) debt to the wife; and in like manner the wife to her husband." Ver. 4: "The wife hath not power of her own body, but the husband; and in like manner the husband hath not power of his own body but the wife." Ver. 5: "Defraud not one another, unless perhaps by consent for a time, that you may give yourselves to prayer, and return again together to the same, lest Satan tempt you on account of your incontinency." Ver. 6: "Yet this I speak according to indulgence, not according to command." Ver. 7: "For I would have you all to be as myself," etc. Ver. 10: "But as to them who are joined in wedlock, it is not I but the Lord commands that the wife depart not from the husband." Ver. 11: "But if she shall depart that she remain

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unmarried, or be reconciled to her husband and let not the husband put away his wife."

Titus II. 4: "They may teach the young women prudence, that they love their husbands, be tender of their children." Ver. 15: "Discreet, chaste, sober, having care of the house, gentle, submissive to their husbands, that the Word of God be not blasphemed."

There are also excellent documents for married people in the Book of Tobias (ch. vi. 16), "Then the Angel Raphael said to him, hear me, and I will show thee who they are over whom the devil can prevail." Ver. 17: "For they who in such manner receive matrimony as to shut out God from themselves and from their mind, and to give themselves to their lust, as the horse and the mule, which have not understanding: over them the devil hath power." Ver. 22: "Thou shalt take the virgin with the fear of the Lord, moved rather for the love of children than for lust, that in the seed of Abraham thou mayest obtain blessing in children."

And chap. III. 16: "Thou knowest, Lord! that I never coveted a husband, and have kept my soul clean from all concupiscence." Ver. 16: "I never kept company with them that play, nor with them that walk in lightness did I make myself a partner." Ver. 17: "But a husband I consented to take, with Thy fear, not with my lust."

And chap. III. 8: "Thou madest Adam of the slime of the earth, and gavest him Eve for his helpmate." Ver. 9: "And now, Lord, Thou knowest that not for fleshly lust do I take my sister to wife, but only for the love of posterity, in which Thy name may be blessed forever."

Q. What are the duties of married people with regard to the education of their children?

A. They are obliged to train them up from their very infancy in the fear of God, and to give them early impressions of piety; to see that they may be instructed in the Christian Doctrine, and that they be kept to their prayers and other religious duties; in fine, to give them good example, and to remove them from the occasion of sin, especially bad company and idleness.

Q. Does the Catholic Church allow her children to marry with those that are not of her communion?

A. She has often prohibited such marriages, as may be seen in the sixteenth canon of the Council of Illieribis, the 10th canon of the Council of Laodicea, the 14th canon of the Council of Chalcedon, the 67th canon of the Council of Agde, etc. Though some times, and in some places, pastors of the Church, for weighty reasons, have been forced to dispense with this law, and to celebrate such marriages.

Q. Why is the Church so averse to this kind of marriages?

A. First, because she would not have her children communicate in sacred things, such as matrimony is, with those that are out of her communion. Second, because such marriages are apt to give occasion to dissensions in families, whilst one of the parties draw one way, the other another. Third, because there is a danger of the Catholic party being perverted, or at least of not being allowed the free exercise of religion. Fourth, because there is a danger of the children being

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brought up in error, of which we have seen some sad instances. Where note, that those bargains are by no means to be allowed of, by which contracting parties agree to have the boys brought up in the religion of the father, and the girls to follow the mother. God and His Church will have no such division, nor give up thus their right to any one.



CHAPTER XX.

Of the Churching of Women after Child-Bearing.

Q. What is the meaning of the churching of women after child-bearing? Is it that you look upon them to be under any uncleanness, as formerly in the Old Law, or to be any ways out of the Church by child-bearing?

A. No, by no means; but what we call the churching of women is nothing else but their coming to the Church to give thanks to God for their safe delivery and to receive the blessing of the priest upon that occasion.

Q. What is the form and manner of churching of women?

A. The woman that desires to be churched, kneels down at the door or entry of the church, holding a lighted candle in her hand; and the priest, vested with his surplice and stole, sprinkles her first with holy water, and then says:

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

Anthem. This woman shall receive a blessing from the Lord.

PSALM 23.

The earth is the Lord's, and the fulness thereof; the compass of the world and all that dwell therein.

Because He hath founded it upon the seas, and prepared it upon the rivers.

Who shall go up into the mountain of the Lord, or who shall stand in his holy place?

The innocent of hands and clean of heart, that hath not taken his soul in vain, nor sworn to his neighbor in guile.

He shall receive blessing of the Lord, and mercy of God and his Saviour.

This is the generation of them that seek Him, of them that seek the face of the God of Jacob.

Lift up your gates ye princes, and be ye lifted up, O eternal gates, and the King of Glory shall enter in.

Who is the King of Glory? The Lord, strong and mighty; the Lord mighty in battle.

Lift up your gates, ye princes, and be ye lifted up O eternal gates, and the King of Glory shall enter in.

Who is the King of Glory? The Lord of power, he is the King of Glory.

Glory be to the Father, etc.

As it was in the beginning, etc.

Anthem. The woman shall receive a blessing from the Lord, and mercy from God, her Saviour; for this is the generation of them that seek the Lord.

After this the priest stretches out to her hand the end of his stole, and so introduces her into the Church, saying, "Come into the temple of God, adore the Son of the Blessed Virgin Mary, who has given to thee to be fruitful in thy offspring."

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Then she kneels before the altar, giving thanks to God for His benefits bestowed on her, whilst the priest prays as follows:

Lord! have mercy on us. Christ! have mercy on us. Lord! have mercy on us. Our Father, etc. *V.* And lead us not into temptation. *A.* But deliver us from evil. *V.* Save Thy handmaid, O Lord! *A.* Trusting in Thee, O my God! *V.* Send her help, O Lord! from Thy Sanctuary. *A.* And defend her from Sion. *V.* Let not the enemy have any power over her. *A.* Nor the son of iniquity presume to hurt her. *V.* O Lord! hear my prayer. *A.* And let my cry come to Thee. *V.* The Lord be with you. *A.* And with Thy spirit.

Let us pray.

Almighty everlasting God! Who, by the Blessed Virgin Mary's bringing forth, hast changed into joys the pains of the faithful in their child-bearing; mercifully look down on this Thy servant, who comes with joy to thy holy temple to return Thee thanks; and grant, that after this life, she may, by the merits and intercessions of the same Blessed Mary, deserve to be received with her child into the joys of everlasting happiness. Through Christ our Lord. Amen.

Then the priest sprinkles her again with holy water, in the form of the cross, saying: "May the peace and blessing of Almighty God, the Father, ✠ and the Son, and the Holy Ghost, come upon thee and remain with thee forever. Amen."



CHAPTER XXI.

Of the Fasts of the Catholic Church.

Of Fasting and Abstinence in General.

Q. Have you any reason to think that fasting and abstinence are agreeable to God?

A. Yes, certainly; John the Baptist's abstinence is commended (St. Luke i. 15 and St. Matt. iii. 4), and Anna the prophetess is praised (St. Luke ii. 37), for serving God with fasting and prayers night and day. The Ninivites by fasting obtained mercy. (Jonas iii. 5.) Daniel joined fasting with prayer (Dan. ix. 3), and by fasting was disposed for heavenly visions. (Dan. x. 3. 7. 12.) The royal prophet humbled his soul in fasting. (Psalm xxxiv. alias xxxv.) Ezra and Nehemiah sought and found seasonable aid from God by fasting. (Ezra viii. 23, and Nehemiah i. 4.) And God by the prophet Joel, calls upon his people (Joel ii. 12) "To turn to him with all their hearts in fasting, weeping and mourning."

Q. But did our Lord Jesus Christ design that His followers should fast?

A. Yes, he not only gave them an example by fasting forty days, (St. Matt. vi. 16, etc.), but also expressly affirmed, that after the bridegroom should be taken from them, that is, after his passion, resurrection and ascension, all His children, that is, all good Christians, should fast (St. Matt. ix. 15; St. Mark ii. 20; St. Luke v. 35). Hence, we find the Christians at Antioch fasting (Acts xiii. 2), and Paul and Barnabas ordained with prayer and fasting (Ver. 3), and priests ordained by them in every church with prayer and fasting (Acts xiv. 23), and are Apostles "approving themselves as the ministers of God — in fasting." (2 Cor. vi. 4, 5, etc.)

Q. Has fasting any particular efficacy against the devil?

A. Yes: "This kind (of devils) can come forth by nothing, but by prayer and fasting," saith our Lord. (St. Mark iv. 29.)

Q. What are the ends for which Christians are to fast, and for which the Church prescribes days of fasting and abstinence?

A. First, to chastise ourselves, and to do penance for our sins, that so, like the Ninivites, we may obtain mercy of God. Second, to curb and restrain our passions and concupiscences, and to bring the flesh under subjection to the spirit. Third, to be enabled by fasting to raise our souls the easier to God, and to offer Him purer prayer.

Q. What are the rules prescribed by the Catholic Church with regard to eating on fasting-days?

A. First, the Church prohibits all fleshmeat on fasting-days, unless in Lent a dispensation to the contrary be granted; formerly wine was prohibited, but this prohibition, by a contrary custom, has been long since laid aside. Second, the Church allows her children but one meal on fasting-days; besides which, custom has introduced a small collation at night. Third, the meal which the Church allows on fasting-days must not be taken till towards noon; formerly, for the first twelve hundred years of the Church, the meal was not to be taken in Lent before

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the evening; and on the other fasting-days not till three o'clock in the afternoon. These rules regard the days of fasting; but as to those that are only days of abstinence, such as the Fridays throughout the year, we are only obliged to abstain from flesh on those days, but no ways confined to one meal.

Q. But why does the Church prohibit flesh on days of fasting and abstinence?

A. Not that she looks upon any meats as unclean by the New Law but she does it that her children may better comply with the ends of fasting, viz., mortification and penance, by abstaining on those days from that kind of food which is most nourishing and agreeable.

Q. But is not this condemned by the Apostle (1 Tim. iv. 3), "where he calls it the doctrine of devils to command to abstain from meats which God hath created to be received with thanksgiving?"

A. The Apostle speaks of the doctrine of those, who with the Marcionites, Manichæans, and other heretics, forbid the use of meat, not as the Church does, by way of mortification and penance, on days of fasting and humiliation, but as a thing absolutely unclean, and unlawful to be used at any time, as coming from an evil principle. All that know anything of Church history, know that it was the system of many heretics, who also upon the same account, absolutely condemned marriage, as tending to the propagation of the flesh. Now they that know these things are guilty of the highest injustice, pretending that these words of the Apostles were levelled at the Catholic Church, when their own consciences must tell them that they were designed for another set of people. The Catholic Church is far from condemning the use of God's creatures in proper times and seasons; but she neither does, nor ever did, think all kinds of diet proper for days of fasting and penance: and in this particular the modern Church is so far from going beyond the primitive Christians, that on the contrary, all kinds of monuments of antiquity make it evident, that our forefathers, in the first ages of the Church, were more severe in their abstinence than we now are.

Q. But does not the Apostle say (1 Cor. x. 25), "Whatsoever is sold in the shambles, that eat, asking no question for conscience's sake?"

A. He speaks not this with relation to the days of fasting, as if any sorts of meat might be eaten on fasting-days; but he speaks, as it is visible from the context, with regard to the meats offered to idols; which some weak brethren were so much afraid of eating, that upon this account they durst not eat the meat sold in the shambles, lest it might have been offered to idols. Upon the same principle the Apostle adds (ver. 27), "If any of them that believe not, invite you to a feast, and you be disposed to go, whatsoever is set before you eat, asking no questions for conscience's sake." (Ver. 28:) "But if any man say unto you, this is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience' sake," etc.

Q. Do you take it then to be a sin to eat meat on fasting-days, or otherwise to break the Church fasts without necessity?

A. Yes, certainly; because it is a sin to disobey our lawful superiors, and more particularly to disobey the Church of God. "If he neglect to hear the Church let him be to thee as a heathen and a publican." (St. Matt. xviii. 17.)

Q. Does not Christ say (St. Matt. xv. 11), "That which goeth into the mouth doth not defile a man?"

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A. True; it is not any uncleanness in the meat, as many heretics have imagined, or any dirt or dust which may stick to it by eating, without first washing the hands (of which case our Lord is speaking in the text you quote), which can defile the soul; for every creature of God is good, and whatsoever corporal filth enters in at the mouth is cast forth into the draught; but that which defiles the soul, when a person transgresses the Church fast, is the disobedience of the heart, in breaking the precept of the Church, which God has commanded us to hear and to obey. And thus an Israelite would have been defiled in the time of the Old Law, by eating of blood or swine's flesh; and thus our first parents were defiled by eating the forbidden fruit, not by the uncleanness of the food, but by the disobedience of the heart to the law of God.

Q. What are the conditions that ought to accompany a Christian faith, to make it such a fast as God has chosen?

A. The great and general fast of a Christian is to abstain from sin; and God would not accept of the fasts of the Jews (Isai. LVIII.), because on the days of the fasting they were found doing their own will and oppressing their neighbors. So that the first condition that ought to go along with our fasts, is to renounce our sins; the second is to let our fasts be accompanied with alms-deeds and prayer (Tob. XII. 8), the third to endeavor to perform them in a penitential spirit.

Q. What persons are excused from the strictness of the Church fast?

A. Children under age, sick people, women that are with child, or that give suck, likewise those that upon fasting days are obliged to hard labor and, in a word, all such who through weakness, infirmity or other hindrance, cannot fast without great prejudice or danger, where note, first, that if the cause be not evident a person must have recourse to his pastor for dispensation. Second, that in some of the above mentioned cases, a person may be excused from one part of the fast, and not from another; or may be excused from fasting, and yet not from abstinence. Third, that such as for some just cause are dispensed with from fasting, ought to endeavor, as far as their condition and circumstances will allow, to be so much the more diligent in their devotions, more liberal in their alms, more patient in their sufferings, and to make up by the interior spirit of penance what is wanting to the outward fast.



Of the Fast of Lent.

Q. When did the Church first begin to observe the fast of Lent?

A. We know ~~no~~ beginning of it; for it is a fast that has been observed by the Church from the time of the Apostles, and stands upon the same foundation as the observation of the Lord's day, that is, upon apostolical tradition.

Q. Have the ancient fathers often mentioned the solemn fast of forty days, which we call Lent?

A. Yes: it is mentioned by the holy fathers in innumerable places; who also inform us, that they had received it by tradition from the Apostles; see St. Jerome, Epist. 54, ad Marcellum, and St. Leo the Great, serm. 43 and 46. And the transgressors of this solemn fast are severely punished by the 68th Canon of the Apostles.

Q. Have you anything else to offer to prove that the fast of Lent comes from an ordinance of the Apostles?

A. Yes: It is proved by that rule of St. Augustine (Epist. i. 18), to Januarius viz.: That what is found not to have had its institution from any Council, but to have ever been observed by the universal Church, that same must needs have come from the first fathers, the founders of the Church, that is from the Apostles. But the fast of Lent is not found to have had its institution from any Council, but to have been observed in all ages, from the very beginning, amongst all Christian people from East to West; therefore the fast of Lent is an apostolical ordinance and tradition.

Q. For what ends was the fast of Lent instituted?

A. First, that by this yearly fast of forty days we might imitate the fast of our Lord. (St. Matt. iv. 2.) Second, that by this institution we might set aside the tithe, or tenth part of the year, to be more particularly consecrated to God by prayer and fasting; as it was commanded in the law, to give God the tithes of all things. Third, that by this forty days' fast, joined with prayers and alms deeds, we might do penance for the sins of the whole year. Fourth, that we might at this time enter into a kind of spiritual exercises, and a retreat from the world; to look more narrowly into the state of our souls, to repair our decayed strength, and to provide effectual remedies against our usual failings for the time to come. Fifth, that by this solemn fast we might celebrate in a more becoming manner, the passion of Christ, which we particularly commemorate in the Lent. In fine, that this fast might be a preparation for the great solemnity of Easter, and for the paschal communion.

Q. In what spirit would the Church have her children undertake and go through the fast of Lent?

A. In a penitential spirit, that is, with a deep sense of repentance for having offended God; an earnest desire and resolution of a new life, and of mortifying and chastising themselves for their sins. These lessons she inculcates every day in her office and Liturgy; witness the hymns prescribed for this holy time, the responsories, the collects, tracts, etc. I shall give you a specimen of the spirit of the Church in this regard, by setting down some passages of the Scripture, which

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she orders to be read in the canonical hours of prayer every day during this time.

1. At Lauds (Isaiah LVIII.), "Cry out, cease not, raise thy voice like a trumpet, and declare to My people their wickedness, and to the house of Jacob their sins."

2. At Prime, or the first hour (Isaiah LV.), "Seek the Lord whilst He may be found, call upon Him whilst He is near."

2. At Terce, or the third hour (Joel II.), "Be converted to Me with your whole heart, in fasting, and weeping, and mourning; and rend your hearts, and not your garments, saith the Lord Almighty."

At Sext, or the sixth hour (Isaiah LV.), "Let the wicked man forsake his ways, and the unjust man his thoughts; and let him return to the Lord and He will have mercy on him; and to our God for His mercy is great."

5. At None, or the ninth hour (Isaiah LIII.), "Break thy bread to the hungry, and bring in the needy and the harborless into thy house; when thou shalt see the naked, clothe him, and despise not thy own flesh."

6. At Vespers, or Evening-song (Joel II.), "Between the porch and the altar the priests and the ministers of the Lord shall mourn, and they shall say, Spare, O Lord! spare thy people; and let not Thy inheritance fall into reproach, for the nations to domineer over them."

To the same effect she often repeats in her office the following exhortation: "Let us repent and amend the sins which we have ignorantly committed, lest being suddenly overtaken by the day of our death, we seek for time of penance, and be not able to find it."

And again: "Behold now is an acceptable time, behold now are the days of salvation; let us recommend ourselves in much patience," etc.

Q. Why do you call the first day of Lent, Ash Wednesday?

A. From the ceremony of blessing ashes upon that day, and putting them on the foreheads of the faithful, to remind them that they must very quickly return to dust; and therefore must not neglect to lay hold of this present time of mercy, and like the Ninivites and other ancient penitents, do penance for their sins in sackcloth and ashes. The prayers which are said by the Church, for the blessing of the ashes, are directed for the obtaining of God the spirit of compunction, and the remission of sins for all those who receive those ashes; and the priest, in making the sign of the cross with the ashes on the forehead of each one of the faithful, says these words: "Remember, man, that thou art dust, and unto dust thou shalt return."

Q. Was it ever the custom of the Catholic Church to meet on that day to curse sinners?

A. No; but to pray to God to obtain mercy for sinners.

Q. What benefit is it to the faithful to have regular times of fasting appointed by the Church, rather than to be left to their own discretion to fast when they please?

A. First, it is to be feared that many would not fast at all, were they not called upon by these regular fasts of the Church. Second, it is not to be doubted, but that sinners may more easily and readily find mercy, when they join thus all in a body with the whole Church of God in suing for mercy.

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Q. But is this mercy to be expected, if sinners only mortify themselves in point of eating, and in all other things indulge themselves in their accustomed liberties?

A. It is certain that the true spirit of penance, which is the spirit of Lent, requires that they should be mortified, not only in their eating, but also by retrenching all superfluities in other things, as in drinking, idle visits and unnecessary diversions, according to that of the Church Hymn for Lent:

*Utamur ergo parcitis
Verbis, cibis et potibus,
Somno, jocis, et arctis
Perstemus in custodia.*

Q. What do you think of preparing for Lent by a carnival of debauchery and excess?

A. I think it is a relic of heathenism, infinitely opposite to the spirit of the Church. The very name of Shrove-tide, in the language of our forefathers, signifies the season or time of confession, because our ancestors were accustomed, according to the true spirit of the Church, to go to confession at that time, that so they might enter on the solemn fast of Lent, in a manner suitable to this penitential fast.

Q. Why is the Evening-Office said before dinner on all days in Lent excepting Sundays?

A. It is a relic of the ancient custom of fasting in Lent till the evening.

Q. Why is the Alleluia laid aside during the time of Lent?

A. Because it is a canticle of joy, and therefore is omitted in this time of penance: but instead of it, the Church, at the beginning of all the canonical hours of her daily office, repeats these words: "Praise be to Thee, O Lord! King of everlasting Glory."

Q. Why is the fifth Sunday in Lent called Passion Sunday?

A. Because from that day till Easter, the Church, in a particular manner, commemorates the Passion of Christ.

Q. Why are the crucifixes and altar pieces covered during this time, in which we celebrate Christ's passion?

A. Because the Church is then in mourning for her Spouse, Who in His passion was truly a hidden God, by concealing His divinity, and becoming for us "as a worm, and no man, the reproach of men, and the outcast of the people." (Psalm xxi.)



Of Other Days of Fasting and Abstinence in the Catholic Church.

Q. Does the Church observe any other days of fasting and abstinence besides the forty days of Lent?

A. Yes; she fasts upon the Wednesdays, Fridays, and Saturdays, in the four Ember-weeks and upon the vigils or eves of some of her festivals; as also upon Fridays in Advent; and she abstains from flesh on the Fridays throughout the year.

Q. Which do you call the four Ember-weeks?

A. The four Ember-weeks are the weeks in which the Church gives Holy Orders, at the four seasons of the year, viz.: the first week in Lent, Whitsun-week, the third week in September, and the third week in Advent; and they are called Ember-weeks, from the custom of our forefathers, of fasting at that time in sack-cloth and ashes, or from eating anything but cakes baked under the embers, and from thence called Ember-bread.

Q. Why has the Church appointed these fasts of the Ember-days, at the four seasons of the year?

A. First, that no part of the year might pass without offering to God the tribute of a penitential fast. Second, that we might beg His blessing on the fruits of the earth, and give Him thanks for those which we have already received. Third, that all the faithful might join at these times in prayer and fasting to obtain of God worthy pastors, these being the times of their ordination. Thus the primitive Christians fasted at the times of the ordination of their ministers. (Acts XIII. 2 and 3, and chap. XIV. 22.)

Q. Why does the Church fast upon the eve or vigils of some holidays?

A. To prepare her children by mortification and penance for the worthily celebrating of those days.

Q. Why do we abstain upon Fridays?

A. Because our Lord suffered for us upon a Friday. Hence the rule of abstaining upon Fridays; except if Christmas Day occur upon a Friday, we do not abstain on that day.

Q. What is the meaning of the three Rogation days?

A. The Monday, Tuesday, and Wednesday, before Ascension Day, are called the three Rogation Days, or days of solemn supplication and prayer. On these days we keep abstinence, and in every parish we go in procession, singing the Litanies, to beg God's blessing upon the fruits of the earth and to be preserved from pestilence, famine, etc. Upon the same account we keep abstinence on the day of St. Mark, April 25, with the like solemn supplications and litanies.

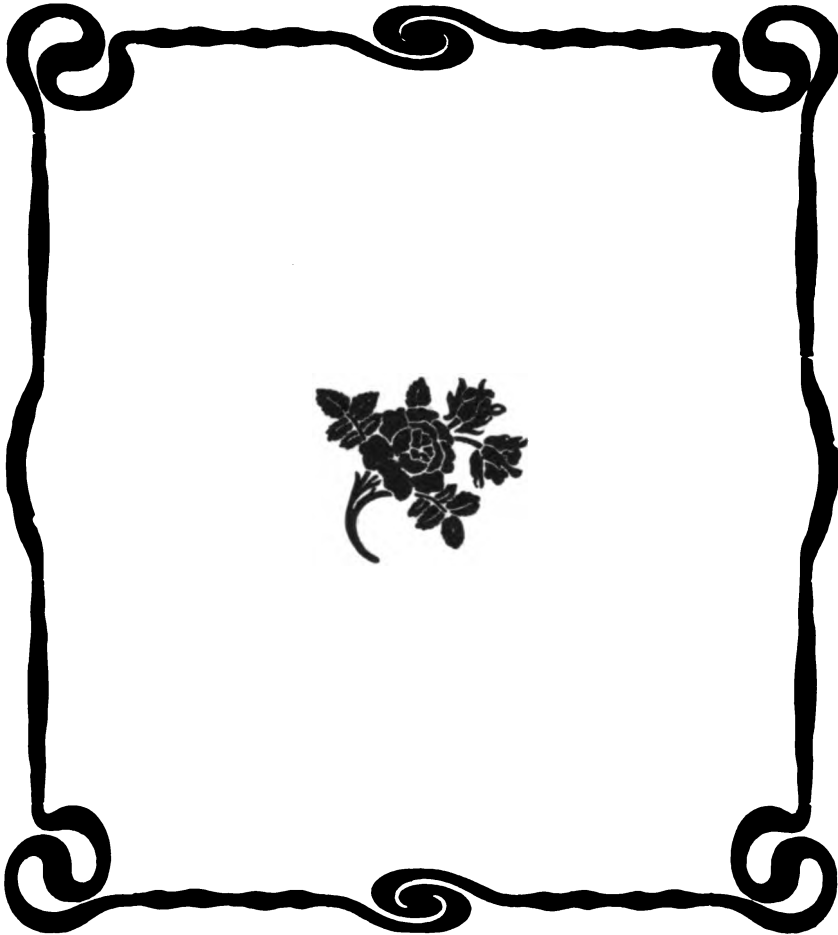
Q. What is the meaning of keeping abstinence upon Saturday?

A. Because Saturday was the day that our Lord lay dead in the monument,

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and a day of mourning to His disciples. This abstinence is also a proper preparation for the solemnity of the Lord's day.

N. B. That in the East, instead of the Saturday, they fast upon the Wednesday, as being the day on which the Jews held their council against Christ, and on which He was sold by Judas.—The Rogation-days, St. Mark's day, and Saturdays, unless the Saturdays in Lent and Advent, are not days of abstinence in the U. S.



CHAPTER XXII.

Of the Church-Office, or the Canonical Hours of Prayer in the Catholic Church.

Q. What do you mean by the Church Office?

A. It is a form of prayer, consisting of Psalms, Lessons, Hymns, etc., used by all the clergy and by the religious of both sexes in the Catholic Church. This Office is divided into seven parts, commonly called the Seven Canonical Hours, according to the different stages or stations of Christ's passion, viz., the Matins, or Midnight-Office, to which are annexed the Lauds or Morning-praises of God; the first, third, sixth, and ninth hours of prayer, commonly called Prime, Terce, Sext and None; the Vespers, or Evening-song; and the Complin. All these are duly performed by the clergy and religious every day, according to that of the Royal Prophet (Psalm cxviii.), "Seven times in the day I give praise to Thee."

Q. Have you any warrant in Scripture for these different hours of prayer?

A. Yes, as to the Midnight-Office, King David tells us (Psalm cxxxviii.), that "he arose at midnight to confess to God," and we find that St. Paul and Silas, even in prison, "prayed at midnight and sung praises to God." (Acts xvi. 25.)

As for the Lauds, or praises of God at break of day, they are also recommended to us by the example of the Psalmist (Psalm lxii.), "O God! my God! to Thee do I watch from the morning light"; and by the admonition of the Wise-man (Wisd. xvi. 28), "That we ought to get up before the sun to bless God, and at the rising of light to adore Him."

Of Prime, or at the first hour of prayer at sunrising, we may understand that of the Royal Prophet (Psalm v.), "In the morning thou shalt hear My voice," etc. At Terce, or the third hour of prayer, it was, that the Apostles received the Holy Ghost (Acts ii. 15). At Sext, or the sixth hour, St. Peter was praying when he was called by a vision to open the Church to the Gentiles (Acts x. 9). And we read also of St. Peter, with St. John, going up to the temple to the "ninth hour of prayer." (Acts iii. 1.) For Vespers, or Even song, and Complin, which are evening-prayers, we have the example of the Royal Prophet. (Psalm lrv.): "In the evening and morning, and at noon-day, I will speak and declare and He will hear my voice." Hence we find, that the Night-Office, the morning praises, the third, sixth and ninth hours of prayer, and the Even-song, were among the primitive Christians regularly observed, not only by the clergy, but also by the rest of the faithful; to which the religious afterwards added the Prime and Complin.

Q. Can you give me a short scheme of the Canonical Hours of prayer, according to the Roman Breviary?

A. Matins begin with the Lord's Prayer, the Hail Mary, and the Apostles' Creed; then, after a Versicle or two, to call for God's assistance, and the Gloria Patri, etc., follows the 94th Psalm (alias 95), by which we invite one another to praise and adore God. Then comes a hymn, which is followed by the Psalms, with their proper anthems, and the lessons of the day, with their responsories.

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In the Matins for Sunday, we read eighteen Psalms, and nine lessons: on festivals, and saints' days, we read nine Psalms and nine lessons, divided into three Nocturns: on Ferial, or common days, we read twelve Psalms and three lessons. The Psalms are so distributed, that in the week we go through the whole Psalter: the lessons are partly taken out of the Scriptures of the Old and New Testaments, partly out of the acts of the saints, and the writings and homilies of the Holy Fathers. Upon fasting days, and during the whole Paschal time, and upon all Sundays from Easter to Advent, and from Christmas to Septuagesima, we close the Matins with the *Te Deum*.

In the Lauds we recite seven Psalms, and one of the Scripture canticles, with their respective anthems, and a hymn, then the canticle *Benedictus*, with the prayer or prayers of the day: and in the end an anthem and prayer of the Blessed Virgin Mary.

The Prime begins with the Pater, Ave, and Creed, *Deus in adjutorium*, etc., *Gloria Patri*, etc. After which there follow a morning hymn, the 53d Psalm (alias 54), with a part of the 118th (alias 119), to which on Sundays is prefixed the 117th Psalm, and subjoined the Athanasian Creed. Then follow an anthem, a capitulum, or short lesson, with its responsory, and diverse prayers to beg God's grace for the following day.

Terce, Sext and None, begin with Pater, Ave, etc., and consist each of them of a proper hymn, and six divisions of the 118th Psalm, which excellent Psalm the Church would have her clergy daily recite, because every verse of it contains the praises of God's holy law and commandments, or excites the soul to the love and esteem thereof, or in fine, prays for the grace to fulfil the same. After the Psalm follows an anthem; then a short lesson, responsory and prayer; and each hour is concluded with the *Pater Noster*.

Vespers, or Even-song, is begun also with Pater, Ave, etc., and consists of five Psalms, with their anthems, a short chapter or lesson, a hymn, and the *Magnificat*, or Canticle of the Blessed Virgin Mary, with its proper anthem, and a collect or prayer, to which are usually joined three or four commemorations, consisting of anthems, verses and prayers.

Complin consists of the Lord's Prayer, the Confiteor, etc., four Psalms, an anthem, hymn, lesson, responsory, the canticle *Nunc dimittis* with an anthem, and some short prayers which are closed with an anthem and prayer of the Blessed Virgin, and the Pater, Ave, and Creed.



CHAPTER XXIII.

Of the Festivals of the Catholic Church: Where also of the Holy Week and Ceremonies Thereof.

Q. What are the days which the Church commands to be kept holy?

A. First, the Sundays, or the Lord's day, which we observe by apostolical tradition, instead of the Sabbath. Second, the feasts of our Lord's Nativity, or Christmas Day; His Circumcision, or New Year's Day; the Epiphany, or Twelfth day; Easter Day, or the day of our Lord's Resurrection; the day of our Lord's Ascension; Whit-Sunday, or the day of the coming of the Holy Ghost; Trinity Sunday; Corpus Christi, or the feast of the Blessed Sacrament. Third, we keep the days of the Annunciation, and Assumption of the Blessed Virgin Mary. Fourth, we observe the feast of All Saints.

Q. What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was the Saturday?

A. We have for it the authority of the Catholic Church and apostolic tradition.

Q. Does the Scripture anywhere command the Sunday to be kept for the Sabbath?

A. The Scripture commands us to hear the Church (St. Matt. xviii: 17, St. Luke x. 16), and to hold fast the traditions of the Apostles (2 Thess. ii: 15), but the Scripture does not in particular mention this change of the Sabbath. St. John speaks of the Lord's day (Rev. i. 10), but he does not tell us what day of the week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandments: St. Luke also speaks of the disciples meeting together to break bread on the first day of the week. (Acts xx. 7.) And St. Paul (1 Cor. xvi. 2), orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea. But neither one nor the other tells us, that this first day of the week was to be henceforward the day of worship, and the Christian Sabbath: so that truly, the best authority we have for this is the testimony and ordinance of the Church. And therefore those who pretend to be so religious observers of the Sunday, whilst they take no notice of other festivals ordained by the same Church authority, show that they act by humor, and not by reason and religion; since Sundays and Holy-days all stand upon the same foundation, viz., the ordinance of the Church.

Q. But ought it not to be enough to keep one day in the week, according as it was prescribed in the commandments, without enjoining any other festivals or holy-days; especially since it is expressly said in the commandment, "Six days shalt thou labor and do all thy work" (Exod. xx: 9)?

A. God did not, in the Old Testament, only appoint the weekly Sabbath, which was the Saturday, but moreover ordained several other festivals, commanding them to be kept holy, and forbidding all servile work on them; as the feast of the Pasch or Passover; the feast of Pentecost; the feast of the sound of Trumpets,

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on the first day of the tenth month; the feast of Atonement, on the tenth day of the same month, the feast of Tabernacles, on the fifteenth day of the same month, etc. See the 23rd chapter of Leviticus, so that when it is said in the law "Six days shalt thou labor," this must needs be understood, in case no holy-day came in the week, otherwise the law would contradict itself.

Q. But does not St. Paul reprehend the Galatians (Gal. iv: 10, 11), for observing days, and months, and times, and years?

A. This is to be understood either of the superstitious observation of lucky or unlucky days, etc., or, as it is far more probable from the whole context, of the observation of the Jewish festivals which, with the old law, were now abolished, but were taken up by the Galatians, together with circumcision, upon the recommendation of certain false teachers: but far was it from the design of the Apostle to reprehend their observation of Christian solemnities, either of the Lord's day, or of other festivals observed by apostolical tradition, or recommended by the authority of the Church of Christ. For these come to us recommended by Christ Himself, who says to the pastors of His Church, "he that heareth you, heareth Me," and "he that despiseth you despiseth Me." (St. Luke x: 16.)

Q. What was the reason why the weekly Sabbath was changed from the Saturday to the Sunday?

A. Because our Lord fully accomplished the work of our redemption by rising from the dead on a Sunday, and by sending down the Holy Ghost on a Sunday: as therefore the work of our redemption was a greater work than that of our creation, so the primitive Church thought the day in which this work was completely finished was more worthy her religious observation, than that in which God rested from the creation, and should be properly called the Lord's day.

Q. But has the Church a power to make any alterations in the commandments of God?

A. The commandments of God, as far as they contain his eternal law, are unalterable and indispensable; but as to whatever was only ceremonial they cease to oblige, since the Mosaic law was abrogated by Christ's death. Hence, as far as the commandment obliges us to set aside some part of our time for the worship and service of our Creator, it is an unalterable and unchangeable precept of the eternal law in which the Church cannot dispense: but for as much as it prescribes the seventh day in particular for this purpose, it is no more than a ceremonial precept of the old law, which obligeth not Christians. And therefore, instead of the seventh day, and other festivals appointed by the old law, the Church has prescribed the Sundays and holidays to be set apart for God's worship; and these we are now obliged to keep in consequence of God's commandment, instead of the ancient Sabbath.

Q. What was the reason of the institution of other festivals, besides the Lord's day?

A. That we might celebrate the memory of the chief mysteries of our redemption; that we might give God thanks for His mercies, and glorify Him in His saints.

Q. In what manner ought a Christian to spend the Sundays and holidays?

A. In religious duties; such as assisting at the great sacrifice of the Church, and other public prayers, reading good books, and hearing of the Word of God, etc.

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Q. Why does the Church prohibit all servile works upon Sundays or holydays?

A. That the faithful may have nothing to take them off from attending to God's service and the sanctification of their souls upon these days. And certainly a Christian that has any religious thoughts, can never think much of devoting now and then a day to that great business, for which alone he came into this world.

Q. What is the meaning of the institution of Christmas?

A. To celebrate the birth of Christ: to give God thanks for sending His Son into the world for our redemption; and that we may, upon this occasion, endeavor to study and to learn those great lessons of poverty of spirit, of humility, and of self-denial, which the Son of God teaches us from the crib of Bethlehem.

Q. What is the reason that on Christmas-day Mass is said at midnight?

A. Because Christ was born at midnight.

Q. Why are three Masses said by every priest upon Christmas-day?

A. This ancient observance may be understood to denote three different births of Christ: His eternal birth from His Father, His temporal birth from His mother, and His spiritual birth in the hearts of good Christians.

Q. Are all the faithful obliged to hear three Masses on Christmas-day?

A. No, they are not: though it would be very commendable so to do.

Q. What is the meaning of the time of Advent before Christmas?

A. It is a time appointed by the Church for devotion and penance, and is called Advent or coming, because in it we prepare ourselves for the worthy celebrating the mercies of our Lord's first coming, that so we may escape the rigor of His justice at His second coming.

Q. What is the meaning of New Year's day?

A. It is the octave of Christmas, and the day of our Lord's circumcision, when He first began to shed His innocent blood for us: and on this day we ought to study how we may imitate Him by a spiritual circumcision of our hearts.

Q. What is the meaning of the Epiphany, or twelfth-day?

A. It is a day kept in memory of the coming of the wise men of the East, to adore our Saviour in His infancy: and it is called Epiphany, or Manifestation, because our Lord then began to manifest Himself to the Gentiles. The devotion of this day is to give God thanks for our vocation to the true faith, and like the wise men to make our offerings of gold, frankincense and myrrh, that is of charity, prayer and mortification to our new born Saviour. On this day the Church also celebrates the memory of the baptism of Christ, and of His first miracle of changing water into wine in Cana of Galilee.

Q. What is the meaning of Candlemas-day?

A. It is the day of the purification of the Blessed Virgin after child bearing, and of the presentation of our Lord in the temple; when the just man Simeon, who had a promise from the Holy Ghost of seeing the Saviour of the world before his death, received Him into his arms, and proclaimed Him to be the light of the Gentiles. Upon this account, the Church upon this day makes a solemn procession with lighted candles, which are blessed by the priest before Mass, and carried in the hands of the faithful, as an emblem of Christ, who is the true light of the world. And from this ceremony this day is called Candlemas, or the Mass of candles.

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Q. What is the meaning of the Annunciation or Lady-day, the 25th of March.

A. It is the day of our Lord's Incarnation, when He was first conceived by the Holy Ghost in the womb of the Blessed Virgin Mary: and it is called the Annunciation, from the message brought from heaven on this day to the Virgin by the Angel Gabriel.

Q. What is the meaning of the Holy Week before Easter?

A. It is a week of more than ordinary devotion in honor of the passion of Christ.

Q. What is the meaning of Palm-Sunday?

A. It is the day in which our Lord being about to suffer for us, entered into Jerusalem, sitting upon an ass, as had been foretold by the prophet Zachariah (chap. ix: ver. 9), and was received with hosannas of joy, accompanied by a great multitude bearing branches of palms in their hands. In memory of which we go in procession round the Church on this day, bearing also branches of palms in our hands, to celebrate the triumphs of our victorious King.

Q. What is the meaning of the Tenebræ Office in Holy Week?

A. The Matins of Christ's passion, which formerly used to be said in the night, and are now said in the evening, on Wednesday, Thursday, and Friday in Holy Week, are called the Tenebræ Office, from the Latin word, which signifies darkness, because towards the latter end of the Office, all the lights are extinguished in memory of the darkness which covered all the earth, whilst Christ was hanging upon the cross: and at the end of the Office a noise is made to represent the earthquake and splitting of the rocks, which happened at the time of our Lord's death.

Q. What is the reason of Maundy-Thursdays?

A. It is the day on which Christ first instituted the Blessed Sacrament; and began His passion by His bitter agony and bloody sweat. From the *Gloria in excelsis* of the Mass of this day, till the Mass of Easter Eve, our bells are silent throughout the Catholic Church, because we are now mourning for the passion of Christ. Our altars are also uncovered and stript of all their ornaments, because Christ our true altar hung naked upon the cross. On this day also prelates and superiors wash in the church the feet of their subjects, after the example of our Lord (St. John XIII).

Q. What is the meaning of visiting the sepulchres upon Maundy-Thursdays?

A. The place where the Blessed Sacrament is reserved in the church, in order for the Office of Good Friday (on which day there is no consecration), is by the people called the sepulchre, as representing by anticipation the burial of Christ. And where there are many churches, the faithful make their stations to visit our Lord in these sepulchres, and meditate on the different stages of His passion.

Q. What is the meaning of Good Friday?

A. It is the day on which Christ died for us upon the cross. The devotion proper for this day, and for the whole time in which we celebrate Christ's passion, is to meditate upon the sufferings of our Redeemer, to study the excellent lessons of virtue, which He teaches us by His example in the whole course of His passion; especially His humility, meekness, patience, obedience, resignation, etc., and above all, to learn His hatred of sin and His love for us; that we may also learn to hate sin, which nailed Him to the cross; and to love Him that has loved us even unto death.

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Q. What is the meaning of kneeling to the cross and kissing it on Good Friday?

A. It is to express by this reverence outwardly exhibited to the cross, our veneration and love for Him, Who upon this day died for us on the cross.

Q. What is the meaning of Holy Saturday?

A. It is Easter Eve, and therefore in the Mass of this day the Church resumes the Alleluias of joy, which she had intermitted during the penitential time of Septuagesima and Lent. On this day is blessed the Paschal candle, as an emblem of Christ, and His light and glory, which burns during the Mass from Easter until Ascension, that is, during the whole time that Christ remained upon earth after His resurrection. This day and Whitsun-eve were anciently the days deputed by the Church for solemn baptism, and therefore on this day the fonts are solemnly blessed.

Q. What is the meaning of Easter?

A. It is the chief feast of the whole year as being the solemnity of our Lord's resurrection. The devotion of this time is to rejoice in Christ's victory over death and hell; and to labor to imitate His resurrection, by arising from the death of sin to the life of grace.

Q. What is the meaning of Ascension day?

A. It is the yearly memory of Christ's ascending into heaven, forty days after His rising again from the dead; and therefore it is a festival of joy, as well by reason of the triumphs of our Saviour on this day, and the exaltation of our human nature, by Him now exalted above the angels; as likewise, because our Saviour has taken possession of that kingdom in our name, and is preparing a place for us; and in the meantime He there discharges the Office of our High Priest and our Advocate, by constantly representing His death and passion to His Father in our behalf. It is also a part of the devotion of this day, to labor to disengage our hearts from this earth and earthly things, to remember that we are but strangers and pilgrims here, and to aspire after our heavenly country, where Christ our treasure is gone before us, in order to draw our hearts thither after Him.

Q. What is the most proper devotion for the time between Ascension and Whitsunday?

A. To prepare ourselves for the Holy Ghost, as the Apostles did by retirement and prayer, and to purify our souls from sin, especially from all rancor and impurity.

Q. What is the meaning of the solemnity of Whitsunday or Pentecost?

A. It was a festival observed in the old law, in memory of the law having been given on that day in thunder and lightning and it is observed by us now in memory of the new law, having been promulgated on this day by the Holy Ghost's descent upon the Apostles in the shape of tongues of fire. The proper devotion of this time is to invite the Holy Ghost into our souls by fervent prayer, and to give ourselves to His divine influences.

Q. What is the meaning of Trinity Sunday?

A. The first Sunday after Pentecost is called Trinity Sunday, because on that day we particularly commemorate that great mystery of Three Persons in one God, and glorify the Blessed Trinity for the whole work of our redemption, which we have celebrated in the foregoing festivals.

Q. What is the meaning of the solemnity of Corpus Christi?

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A. It is a festival observed by the Church, to give God thanks for His goodness and mercy in the institution of the Blessed Sacrament; and to this end are ordained the processions and benedictions of His octave.

Q. What is the meaning of the feast of the Invention, or Finding of the Cross, May the 3d?

A. It is a day of devotion in memory of the miraculous finding of the cross of Christ, by the empress Helen, mother to Constantine the Great; and the chief devotion of the Church upon this day, as well as upon that of the Exaltation of the Cross, September 14, is to celebrate the victorious death and passion of our Redeemer.

Q. What are the days observed by the Church in honor of our Lady the Blessed Virgin Mary.

A. Besides her Purification and the Annunciation, of which we have already spoken, we observe the day of her Conception, December 8, the day of her birth or Nativity, September 8, and the day of her happy passage to eternity, August 15, which we call her Assumption; it being a pious tradition that she was taken up to heaven both in body and soul, though not till after she had paid the common debt by death. We also keep the day of her presentation or consecration to God in the temple, November 21, and of her Visitation, July 2, but only the Immaculate Conception and Assumption are now holy-days of obligation.

Q. What is the meaning of keeping the festivals of the Blessed Virgin Mary and of other saints?

A. First to glorify God in His saints, and to give to Him thanks for the graces and glory bestowed upon them. Second, to communicate with these citizens of heaven, and to procure their prayers for us. Third, to encourage ourselves to imitate their examples.

Q. Does not the Church also observe some days of devotion in honor of the angels?

A. We observe Michaelmasday in honor of St. Michael the Archangel, and of all the heavenly legions. We also commemorate an illustrious apparition of St. Michael, May 8, and we keep the day of our Angel Guardians, October 2, to give God thanks for giving His angels a charge over us; though these are not days of obligation.

Q. How do you prove that we have angels for our guardians?

A. From St. Matt. xviii: 10: "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father Who is in heaven." (Heb. 1. 14) "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of their salvation?"



CHAPTER XXIV.

Of the Invocation of Angels and Saints.

Q. What are the doctrine and practice of the Catholic Church, with regard to the invocation of angels and saints?

A. We hold it to be pious and profitable to apply ourselves to them, in the way of desiring them to pray to God for us; but not so as to address ourselves to them, as if they were the authors or dispensers of pardon, grace, or salvation; or as if they had any power to help us independently of God's good-will and pleasure.

Q. But in some of the addresses made to the saints or angels, I find petitions for mercy, aid or defence; what say you to that?

A. The meaning of those addresses, as far as they are authorized by the Church, is no other than to beg mercy of the saints in this sense, that they would pity and compassionate our misery, and would pray for us. In like manner, when we beg their aid and defence, we mean to beg the aid and defence of their prayers; and that the angels to whom God has given charge over us, would assist us and defend us against the angels of darkness. And this is no more than what the Protestant Church asks in the collect for Michaelmas Day, praying, that as the holy angels always serve God in heaven, so by His appointment they may succor and defend us upon earth.

Q. Have you any reason to believe that it is pious and profitable to beg the prayers of the saints and angels?

A. We have the same reason to desire the saints and angels to pray for us, and to believe it profitable so to do, as we have to desire the prayers of God's servants here upon earth; or as St. Paul had to desire so often the prayers of the faithful, to whom he wrote his epistles. (See Rom. xv: 30; Ephes. vi: 18, 19; 1 Thess. v: 25; Heb. xiii: 18.) For if it be pious and profitable to desire the prayers of sinners here upon earth (for all men here upon earth must acknowledge themselves sinners) how can it be otherwise than pious and profitable to desire the prayers of saints and angels in heaven? Is it that the saints and angels in heaven have less charity for us than the faithful upon earth? This cannot be, since charity never faileth (1 Cor. xiii: 8), and instead of being diminished is increased in heaven. Or is it that the saints and angels of heaven have less interest with God than the faithful upon earth? Neither can this be said, for as they are far more holy and pure, and more closely united to His divine Majesty than the faithful upon earth, so must their interest in heaven be proportionably greater. Or is it, in fine, that the saints and angels have no knowledge of what passes upon earth, and therefore are not to be addressed for their prayers? Neither is this true, since our Lord assures, that "there is joy in the presence of the angels of God over one sinner that repenteth" (St. Luke xv: 10), which could not be if the citizens of heaven knew nothing of what passes here upon earth.

Q. Have you any instances in Scripture of the angels or saints praying for us, or offering up our prayers to God?

A. Yes: (Zachar. i: 12) "The angel of the Lord answered and said, O Lord

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of host! how long wilt Thou not have mercy on Jerusalem, and on the cities of Judah, against which Thou hast had indignation these threescore and ten years." (Rev. v: 8) "The four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of the saints." (Rev. viii: 3, 4) "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, ascended up before God out of the angel's hands."

Q. Have you any instances in Scripture of asking the blessing or prayers of angels or saints?

A. (Gen. xlviii: 15, 16) "God before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long until this day, the angel which redeemed me from all evil, bless these boys." (Rev. i: 4) "Grace be unto you, and peace from Him Who is, and Who was, and Who is to come, and from the seven spirits which are before His throne." But if there had been no instances in Scripture, both reason and religion must inform us that there cannot possibly be any harm in desiring the prayers of God's servants, whether they be in heaven or upon earth.

Q. At least there is no command in Scripture for desiring the prayers of the angels or saints; what say you to this?

A. The Scripture did not command St. Paul to desire the prayers of the Romans, nor does it command a child to ask his father's blessing, nor the faithful to kneel at their prayers, or pull off their hats when they go to church, yet these things are no less commendable, as being agreeable to the principles of piety and religion, and so it is with regard to the invocation of the saints and angels. In the meantime, we are sure that there is no law nor command in Scripture against any of these things, and consequently they are guilty of a crying injustice, who accuse us of a crime for begging the prayers of the saints, for "where there is no law, there is no transgression." (Rom. iv: 15.)

Q. Does not God say (Isaiah xlii: 8), "I will not give My glory to another?"

A. Yes: but that makes nothing against desiring the saints to pray to God for us; for this is no more robbing God of His honor, than when we desire the prayers of the faithful here below.

Q. But does it not argue a want of confidence in God's mercy, to have recourse to the prayers of the saints?

A. No, by no means; no more than it argues a want of confidence in God's mercy, to have recourse to the prayers of our brethren upon earth. The truth is, though God be infinitely merciful and ready to hear our prayers, yet it is our duty and His will, that we should neglect no means by which we may be forwarded in our progress to a happy eternity: and therefore it is agreeable to His Divine Majesty, that we should both pray ourselves without ceasing, and that we should also procure the prayers of our brethren, whether in heaven or on earth, that He may have the honor, and we the profit of so many more prayers.

Q. Have you any proof or instances in Scripture that God will more readily hear His servants when they intercede for us, than if we alone were to address ourselves to Him?

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A. Yes: (Job XLII: 7, 8) the Lord said to Eliphaz the Temanite, "My wrath is kindled against thee, and against thy two friends: for ye have not spoken of Me the thing that is right, as My servant Job hath. Therefore take unto you now seven bullocks, and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering, and my servant Job shall pray for you, for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing that is right, like my servant Job."

Q. But is it not an injury to the mediatorship of Christ to desire the intercession of the angels and saints?

A. No more than when we desire the intercession of God's servants here; because we desire no more of the saints than we do of our brethren upon earth, that is, we only desire of them to pray for us, and with us, to Him that is both our Lord and their Lord, by the merits of His Son, Jesus Christ, who is both our Mediator and their Mediator.

Q. Does not St. Paul say (1 Tim. II: 5), "There is one God, and one Mediator between God and man, the man Jesus Christ"; and does not this exclude the intercession of the saints?

A. The words immediately following are, "Who gave Himself a ransom for all"; so that the plain meaning of the text is, that Christ alone is our Mediator of redemption. But as for intercession and prayer, as nothing hinders us from seeking the mediation of the faithful upon earth to pray for us, so nothing ought to hinder us from seeking the like from the saints and angels, though neither the one nor the other can obtain anything for us any other way than through Jesus Christ, who is the only Mediator that stands in need of no other to recommend His petitions.

Q. Have you anything else to add in favor of the Catholic doctrine and practice of the invocation of saints?

A. Yes; first, that it is agreeable to the "communion of saints," which we profess in the creed and of which the Apostle speaks (Heb. XII: 22, 23, 24), "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant," etc.

Second, that it is agreeable to the doctrine and practice of the ancient fathers, saints, and doctors of the Church, and this by the confession even of our adversaries. "I confess," says Mr. Fulk, in his Rejoinder to Brislow, p. 5, "that Ambrose, Augustine, and Hierome held invocation of the saints to be lawful"; and upon 2 Pet. I, sect. 3, fol. 443, that in Nazianzen, Basil and Chrysostom is mention of invocation of saints, and that Theodoret also speaks of prayers to the martyrs; and the Centuriators of Magdeburg in their Fourth Century, col. 295, allege several examples of prayers to saints in St. Athanasius, St. Basil, St. Gregory Nazianzen, St. Ambrose, Prudentius, St. Epiphanius, and St. Ephrem. All which fathers, together with St. Augustine, St. Jerome, etc., are also charged by Mr. Brightman (in Apocalypse, chap. 14, p. 382) of establishing idolatry by invocation of saints, worshipping of relics, and such like wicked superstitions. And Mr. Thorndyke, in Epilog. par. 3, p. 358, writes thus: "It is confessed that the lights both of the

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Greek and Latin church, St. Basil, St. Gregory Nazianzen, St. Gregory Nyssene, St. Ambrose, St. Jerome, St. Augustine, St. Chrysostom, St. Cyril of Jerusalem, St. Cyril of Alexandria, Theodoret, St. Fulgentius, St. Gregory the Great, St. Leo, and more or rather all after that time, have spoken to the saints, and desired their assistance." (See Melancthon, *quarta Parta Operum*, p. 218; Kemnitius, *Excom*, par. 3, p. 200; Beza, in *Præf. Nov. Test.*; Archbishop Whitgift's Defence against Cartwright, p. 473; and Daille, *Advers. Lat. Tradit.*, p. 53.)

Third, that it stands upon the same bottom as all other Christian truths, viz., upon the authority of the Church of Christ, which the Scripture commands us to hear, with which both Christ and His holy Spirit will remain for ever, and against which the gates of hell shall not prevail. See St. Matt. XVI. 18; XVIII. 17; XXVIII. 20; St. Luke X. 16; St. John XIV. 16, 17, 26; and XVI. 13.

Fourth, that it has been authorized by God Himself, by innumerable miracles in every age, wrought in favor of those that have desired the prayers and intercession of the saints. See St. Augustine's City of God (l. 22, c. 8).

Q. But what do you say to Coloss. II. 18, where St. Paul condemns the religion or worship of angels; and to Rev. XIX. 10, where the angel refused to be worshipped by St. John?

A. I say that neither one nor the other makes anything against desiring the angels or saints to pray to God for us, for this is not giving them any adoration, or divine worship, no more than when we desire the prayers of one another. Now, it was adoration, or divine worship which the angel refused to receive from St. John. (Rev. XIX) "I fell at His feet to worship Him," says the Apostle; and it was "a superstitious worship," and not the desiring the prayers of the angels, which is condemned by St. Paul, Coloss., "a superstitious worship," I say, either of bad angels, of whom the Apostle speaks, ver. 15, or of good angels, in such a manner as to leave "Christ not holding His head," says the Apostle, ver. 19. Such was the worship which many of the philosophers (against whom St. Paul warns the Colossians, ver. 3) paid to angels or demons to whom they offered sacrifices, as to the necessary carriers of intelligence between the gods and men. Such also was the worship which Simon Magus and many of the Gnostics paid to the angels, whom they held to be the creators of the world. (See Theodoret, l. 5, Hæc. Fah., c. 9.)

Q. What do you think of making addresses to the angels or saints upon our knees? Is not this giving them divine worship?

A. No more than when we desire the blessing of our fathers or mothers upon our knees; which is indeed the very case, since what we ask of our parents, when we desire their blessing, is that they would pray to God for us; and this same we ask of the angels and saints.

Q. But is it not giving to the angels and saints the attributes of God, viz., the omniscience and omnipresence, that is, knowing all things, and being everywhere, if they suppose that they can hear or know all our addresses made to them?

A. No: we neither believe the angels or saints to be everywhere, nor yet to have the knowledge of all things, though we make no question but they know our prayers, since the Scripture assures us that they offer them up to God. (Rev. VII. 8 and VIII. 3, 4).

If you ask me how they can know our prayers without being everywhere, and

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knowing all things, I answer, that there are many ways by which they may know them.

First, the angels may know them by being amongst us in quality of our guardians; and the saints may know them by the angels, whose conversation they enjoy.

Second, both angels and saints may see them and know them in God, whom they continually see and enjoy, or by revelation from God, as in God they see the repentance of sinners. (St. Luke xv. 10). For they that see God face to face, by the light of glory, discern all His divine attributes, and in them innumerable secrets impenetrable to nature. And therefore, though they themselves are not everywhere, yet, by contemplating Him that sees and knows all things, they have a vast extent of knowledge of things that pass here below. "In Thy light shall we see light," says the Royal Prophet. (Psalm xxxv., alias xxxvi. 9) And "we shall be like to Him," says St. John (I John iii. 2), "for we shall see Him as He is." For "now we see," says St. Paul (I Cor. xiii. 12), "through a glass darkly, but then face to face: now I know in part, but then shall I know, even as also I am known."

Third, both angels and saints may know our petitions addressed to them, by the ordinary way by which spirits speak to one another and hear one another, and that is, by our directing our thoughts to them with a desire of opening our minds to them; for we cannot otherwise understand or explain the speech and conversation of spirits, who, having neither tongue nor ears, must converse together by the directing of their thoughts to one another. Now this kind of conversation by the thoughts may extend to ever so great a distance, as being independent on sound and all other corporal qualities, and consequently independent on distance.

Besides all this, the saints, whilst they were here upon earth, knew very well the miseries we labor under in this vale of tears; they also knew that good Christians earnestly desired to be helped by the prayers of God's saints; and as they knew this whilst they were here upon this earth, so they know it still. Consequently, as their charity prompts them to pray for the faithful in general, so it is not to be doubted but they pray more particularly for those who stand most in necessity of their prayers, or most earnestly desire their prayers; it being the property of charity, which is perfect in heaven, to act in this manner. Hence it follows that, though we were even to suppose that the saints did not know in particular our addresses, yet it would still be profitable to desire their prayers, because they certainly pray for Christians in general, and for those more particularly who desire the help of their prayers.

In fine, the experience of eighteen hundred years, and the innumerable favors that have been granted in every age to those that have desired the prayers of the angels and saints, have convinced the Church of God, that this devotion is both pleasing to God and profitable to us; and therefore we may dispense with ourselves from a curious enquiry into the manner of their knowing our requests, since we find by experience so great benefit from them.

Q. Does not the prophet Isaiah say (chap. lxi. 16), that "Abraham is ignorant of us?"

A. His meaning is plain, that the fatherly care and providence of God over His people were infinitely beyond that of Abraham and Israel, who were their parents according to the flesh. "Doubtless Thou art our Father," says the prophet,

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"though Abraham be ignorant of us, and Israel acknowledge us not; Thou O Lord! art our Father, our Redeemer," etc. In the meantime, that Abraham was not ignorant of what passes amongst his children (though before Christ had opened heaven by His death, the patriarchs did not as yet enjoy the beatific vision) is clear from what we read. (St. Luke xvi. 25, 26.)

And here I cannot but take notice, how strangely unreasonable the notions of some people are, who make a scruple of allowing any knowledge to the saints and angels of God, whilst they are ready enough to grant that the devils both know our works and hear the addresses of their impious invokers; as if these wretched spirits of darkness, by nature alone, could know more than the saints, who, besides the light of nature, enjoy the light of grace and glory; or as if those rebels had acquired any greater degree of perfection and knowledge by their fall, than they would have had if they had remained angels.

Q. But can you prove from Scripture that the saints enjoyed God in heaven, before the general resurrection?

A. Yes; this is visibly the doctrine of St. Paul (II Cor. v. 1), "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heaven." (ver. 6 and 7.) "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, and not by sight) we are confident, I say, and willing rather to be absent from the body; and to be present with the Lord." Where He visibly supposes, that the souls of the saints, when let loose from their bodies by death, enter into the eternal tabernacles, are present with the Lord, and enjoy His sight. The same thing He supposes, Philip i. 23, 24: "I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better. Nevertheless to abide in the flesh is more needful for you."



CHAPTER XXV.

Of the Devotion of Catholics to the Blessed Virgin Mary; of Her Perpetual Virginity; of the Beads, Rosary and Angelus Domini.

Q. What is the meaning of the great respect and devotion of Catholics to the Blessed Virgin Mary?

A. It is grounded, first, upon her great dignity of Mother of God, and the close relation which she has thereby to Jesus Christ her Son; for how is it possible to love and honor Christ with our whole heart, and not value His blessed Mother?

Second, it is grounded upon that super-eminent grace which was bestowed upon her to prepare her for that dignity; upon account of which she was saluted by the angel Gabriel (St. Luke I. 28) "full of grace," (which the Protestants, who are no great friends of this ever-blessed Virgin, have chosen rather to translate highly favored); and both by the angel and by St. Elizabeth (St. Luke I. 42) she is styled, "Blessed among women."

Third, it is grounded upon her extraordinary sanctity; for if she was full of grace before she conceived in her womb the fountain of all grace, to what a degree of sanctity and grace must she have arrived during so many years as she lived afterwards, especially since she bore nine months in her womb the Author of all sanctity, and had Him thirty years under the roof, ever contemplating Him and His heavenly mysteries (St. Luke II. 19 and 51), and on her part never making any resistance to the affluence of His graces ever flowing in upon her happy soul.

Fourth, it is grounded upon that super-eminent degree of heavenly glory, with which God has now honored her, in proportion to her grace and sanctity here upon earth, and the great interest she has with her Blessed Son, and through Him with His heavenly Father.

Q. Is there anything in Scripture that insinuates this great devotion, that should be in all ages to this Blessed Virgin?

A. Yes, it was foretold by herself in her Canticle (St. Luke I. 48), "Behold from henceforth all generations shall call me blessed."

Q. Do you then allow divine honor or worship to the Blessed Virgin Mary?

A. No; certainly the Church in this, as in all other things, keeps the golden mean between the two extremes: she condemns those that refuse to honor this Blessed Mother of God; but those much more that would give her divine worship. She thinks no honor that can be given to any pure creature too great for this Blessed Virgin: but as she knows that there is an infinite distance still between her and God, she is far from offering sacrifice to her, or paying her any worship that belongs to God alone. And whatever honor she gives the Mother, she refers it to the glory of the Son, as the chief motive and end of all her devotions.

Q. But why do you call the Blessed Virgin the Mother of God?

A. Because she is truly the Mother of Jesus Christ, who is true God and true

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man and consequently she is truly the Mother of God; not by being Mother of the Divinity, but by being Mother of Him Who in one and the same Person is both God and man. Hence she is called by St. Elizabeth (Luke 1), "The Mother of my Lord."

Q. Why does the Church, in her hymns and anthems, style the Blessed Virgin Mother of Mercy.

A. Because she is the Mother of Him Who is the fountain of all grace and mercy; and is both most willing by reason of her super-eminent charity, and most able by her great interest with her Son to obtain grace and mercy for us.

Q. And why is she styled the Queen of heaven, or the Queen of angels and saints?

A. Because she is the Mother of the King of heaven, and the greatest of all the saints.

Q. What then do you think of those that presume to say she was no more than any other woman; nor ought to have any regard or honor paid to her?

A. Such as these have very little regard for Jesus Christ, Whose Mother they treat with such contempt.

Q. And what do you think of the opinion of those that say she had children by St. Joseph after the birth of our Saviour?

A. This was a heresy condemned by the Church near fourteen hundred years ago, as contrary to apostolical tradition, and to the very creed of the Apostles, which styles her Virgin. And that indeed she had determined by vow never to know man, the holy fathers gather from her words to the angel (St. Luke 1. 34), "How shall this be, for I know not man?"

Q. Who then were they that are called in the Scripture the brethren of our Saviour?

A. They are named by St. Mark (vi. 3) James and Joses or Joseph, and Jude, and Simon or Simeon: these were the sons of Mary, the wife of Cleophas, whom the gospel calls the sister, that is the near kinswoman of the Blessed Virgin, and therefore her sons are called our Saviour's brethren, according to the usual Scripture phrase, by which those that are near akin are called brothers and sisters.

If you ask me how I prove that Mary, the wife of Cleophas, was mother to James and Joses, etc., I prove it evidently by comparing the gospel together: St. Matthew (chap. xxvii. ver. 56) acquaints us that amongst the women who had followed our Saviour from Galilee, ministering to Him, and who were present at His death, were Mary Magdalene and Mary the mother of James and Joses, etc., which same thing is attested by St. Mark (chap. xv. ver. 40). Now St. John (xix. 25) expressly informs us, that this Mary, who stood by the cross, was sister to the Blessed Virgin and wife of Cleophas: so that James, Joses, etc., as it is manifest from the gospel were not children of Our Lady, but of her kinswoman Mary, the wife of Cleophas.

Q. But why then is our Saviour called her first-born? (St. Matt. 1. 25, and St. Luke 11. 7.)

A. It is a Hebrew phrase, not signifying that any were born after Him, but that no one was born before Him.

Q. And why is it said of St. Joseph (St. Matt. 1. 25) "that he knew her not till she had brought forth," etc.

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A. This also was said, according to a propriety of speech amongst the Hebrews, to signify what was not done before, without meddling with the question what was done after: this latter being foreign to the great point which the Evangelist had then in view, which was to assure us that Christ was born of a virgin. We have examples of the like expressions in the Old Testament; as when (Psalm cix. alias cx.) it is said, "The Lord saith to my Lord, sit thou on my right hand till I make my enemies thy footstool." Will He therefore cease to sit at the right hand of His Father, after His enemies are made His footstool? No, certainly.

Q. What is the common address which the Church makes to the Blessed Virgin Mary?

A. The angelical salutation of the Hail Mary, a great part of which is taken out of the Gospel (St. Luke I. 29, and 42); and the other part is added by the Church to beg the prayers of the Blessed Virgin for us sinners.

Q. Why do Catholics so often repeat the Hail Mary?

A. To commemorate the Incarnation of the Son of God; to honor His blessed Mother, and to desire her prayers.

Q. What is the meaning of the Beads?

A. It is a devotion consisting of a certain number of Our Fathers, and Hail Marys, directed for the obtaining of blessings from God, through the prayers and intercession of Our Lady.

Q. But is it not highly absurd, that according to the common way of saying the Beads, there are repeated ten Hail Marys for one Our Father?

A. It would be absurd indeed and blasphemous too, if the meaning of this were to signify that the Blessed Virgin is either more powerful or more merciful than her Son; or that we have a greater confidence in her than in Him: but we are far from any such notions.

Q. Why then is the Hail Mary repeated so much oftener in the Beads than the Lord's Prayer?

A. Because, the Beads being a devotion particularly instituted to commemorate the Incarnation of Christ, and to honor Him in His blessed Mother, it was thought proper to repeat so much the oftener that prayer which is particularly adapted to these ends. In the meantime, it may be proper to take notice, first, that if in the Beads there be ten Hail Marys said for one Our Father, in the Mass and Office of the Church almost all the prayers are directed to God alone. Second, that every Hail Mary, both by the nature of the prayer, and the intention of the Church, is directed more to the honor of the Son than of the Mother; as well because the Church, in honoring the Mother, has principally in view the honor of the Son; as also because this prayer particularly relates to the Incarnation of Christ; and if withal it begs the prayers of the Blessed Virgin, it is plain that He is more honored to whom we desire she should address her prayer, than she, whom we only desire to pray for us.

To which, if we add, that her prayers are ten times better and more acceptable to God than ours, it will appear no ways absurd that we should frequently desire her prayers. For as to the repetition of the same prayer, it is what is recommended to us by the example of our Lord (St. Matt. xxvi. 42, 24, etc.) and has nothing of absurdity in it.

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Q. What is the meaning of the Rosary?

A. The Rosary is a method of saying the Beads, so as to meditate upon the Incarnation, Passion, and Resurrection of Christ. And it is divided into three parts, each part consisting of five Mysteries, to be contemplated during the repeating of five decades of tens upon the beads. The first five are called the five joyful Mysteries: viz., the Annunciation, when our Lord was first conceived in His Mother's womb; the Visitation when the Blessed Virgin visited her kinswoman St. Elizabeth, and by her was declared blessed among women, etc.; the Nativity of our Lord; His Presentation in the Temple, together with the Purification of the Blessed Virgin, and His being found in the Temple in the midst of the doctors, etc. The five next are called the dolorous or sorrowful mysteries, as having relation to the Passion of Christ; and are His Prayer and Agony in the Garden; His being scourged at the Pillar; His Crowning with Thorns; His Carriage of the Cross; and His Crucifixion and Death. The five last are called the five glorious Mysteries, viz., the Resurrection of Our Lord; His Ascension into Heaven; the Coming of the Holy Ghost; the Assumption of the Blessed Virgin; and her Coronation; together with the eternal glory of the saints in the kingdom of heaven.

Q. What is the meaning of giving three tolls with the bells every morning, noon and night, in all Catholic countries?

A. This is to remind the faithful of the great mystery of the Incarnation of the Son of God; and it is the practice of all good Christians, when they hear these bells, to perform the devotion which we call the *Angelus Domini*.

Q. What is this devotion, and in what manner is it performed?

A. The bell tolls three times, with a short space between each time. At the first toll we say, "The Angel of the Lord declared to Mary, and she conceived of the Holy Ghost"; then we say the Hail Mary, etc. At the second toll we say, "Behold the hand-maid of the Lord, be it done to me according to Thy word," Hail Mary, etc. At the third toll we say, "And the Word was made flesh, and dwelt amongst us"; Hail Mary, etc. Then we conclude with the following prayer: "Pour forth, we beseech Thee, O Lord! Thy grace into our hearts, that we, to whom the Incarnation of Christ Thy Son was made known by the message of an angel, may by His Passion and Cross be brought to the glory of His resurrection. Through the same Christ our Lord. Amen."

This devotion is used in all Catholic countries, and is called the *Angelus Domini*, from the first words, the Angel of the Lord, etc.



CHAPTER XXVI.

The Use and Veneration of Relics in the Catholic Church.

Q. What do you mean by Relics?

A. The dead bodies or bones of the saints we call relics; as also whatever other things have belonged to them in their mortal life.

Q. And what is the doctrine and practice of the Church with regard to these things?

A. We keep such things as these with a religious respect and veneration for the sake of those to whom they have belonged, but principally for the sake of Him to whom the saints themselves belonged; that is, for the greater glory of God, who is glorious in His saints, and to whom is referred all the honor that is given to His saints.

Q. What reasons has the Church for showing this respect to the dead bodies, or bones of the saints?

A. First, because they have been the victims and the living temples of God, in which His Divine Majesty has in a particular manner inhabited, and which He has sanctified by His presence and grace, and therefore, if God required of Moses (Exod. iii. 5), and of Joshua (Josh. v. 15), to loose their shoes from off their feet, in respect to the ground on which they stood, as being rendered holy by His presence, or that of His angels, we must conclude that it is agreeable to His Divine Majesty that we should testify the like honor to that venerable earth of the bodies of His saints, which He in such an extraordinary manner has sanctified by abiding in them as in His temples.

Second, we know that the bodies of the saints are pre-ordained to a happy resurrection and eternal glory, and upon this account also deserve our respect.

Third, the bodies and other relics of the saints have been, and are daily the instrument of the power of God, for the working of innumerable miracles, which God, who is truth and sanctity itself, would never have effected, if it had not been agreeable to Him that we should honor and respect these precious remnants of His servants.

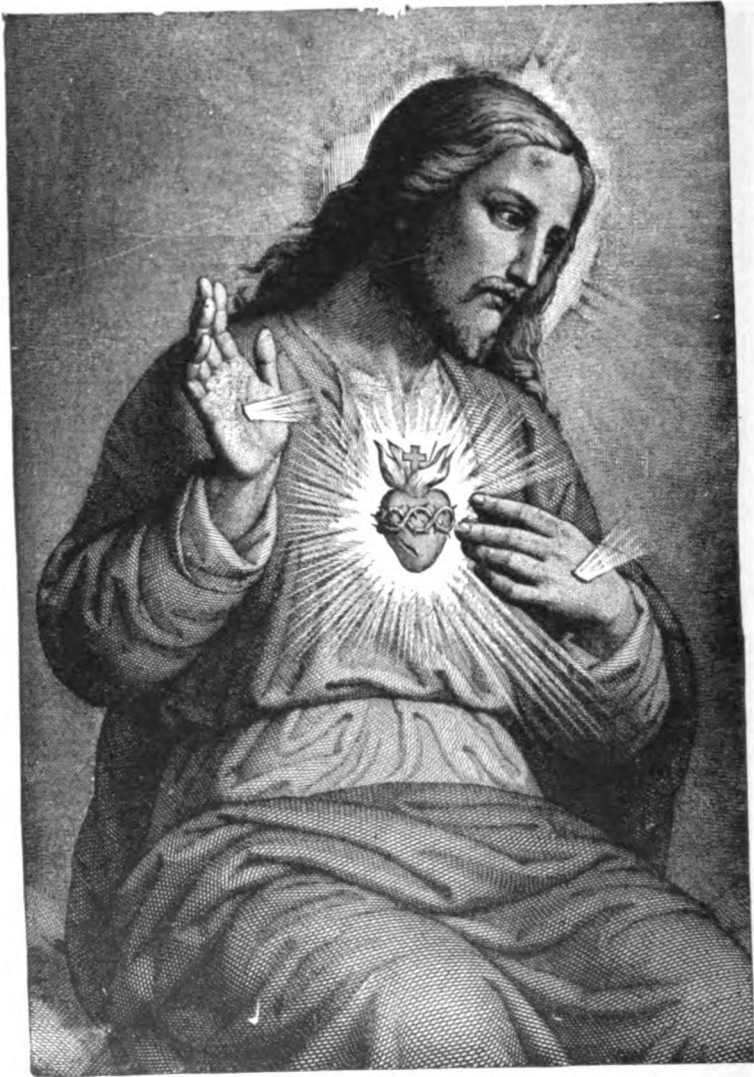
Fourth, the relics and shrines of the martyrs and other saints serve much to encourage the faithful to an imitation of their virtues, and to help to raise their souls from the love of things present and temporal to the love of things eternal.

Q. Did the primitive Christians show this respect to the relics of the saints?

A. Yes: nothing is more evident, from all kinds of monuments of antiquity, than that the veneration of the relics of the saints is one of the most ancient things in Christianity. The learned Church-historian Eusebius (l. 7, c. 19), relates that St. James' chair was kept with great veneration by the Christians of Jerusalem, from the Apostles' time till the days in which the historian wrote, that is, till the beginning of the fourth century. The acts of the martyrdom of St. Ignatius, bishop of Antioch, disciple of the Apostles, who suffered at Rome, anno 107, written by the Christians who accompanied him to Rome, bear record that his holy relics were carried to Antioch by the Christians, and left to that church as an inestimable treasure. The Christians of Smyrna, in the account that they give of the martyr-



ST. PATRICK



SACRED HEART OF JESUS.



ADORATION OF THE MAGI



THE GOOD SHEPHERD.



THERESA OF JESUS.



THE GOOD SHEPHERD.



THERESA OF JESUS.



APPARITION OF LOU'R ORD. TO BLESSED MARGARET MARY.



THE HOLY FACE.



ST. CATHERINE OF SIENNA.

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dom of their holy bishop St. Polycarp, disciple of the Apostles, inform us, that the faithful carried away his relics, which they valued more than gold and precious stones. (Euseb. hist. l. 4, c. 15.) And that this veneration of relics was approved by all the most holy and most learned bishops and doctors of the Church, and condemned by none but infidels and heretics, such as Julian the apostate, Eunomius and Vigilantius, may be seen in the writings of the holy fathers. See St. Basil, in Ps. 115, t. 1, 274; *Homil.* 5, in *Martyrem Julittam*, p. 217; *Hom.* 20 in 40; *Martyre*, p. 479. St. Gregory Nyssen, *Orat. de St. Theodoro Martyre*, t. 3; St. Gregory Nazianzen, *Orat.* 3 in *Julianum*, t. 1. p. 76, 77; St. Cyril of Jerusalem, *Catech.* 18; St. John Chrysostom, *ad Pap. And. Hom.* 40, 47, 59; *l. contra Gentiles*, Hom. 26, in II Cor. 2, etc.; St. Ambrose, *Epist.* 22; St. Hierome, *l. adversus Vigilantium*; St. Augustine, l. 9. *Confess.* c. 7. *Serm.* 92, *de Diverses*, l. 22, of the City of God, c. 8, *Epist.* 103; Theodoret, l. 8, *contra Græcos*, etc., to pass over many others, who all agree in approving this practice, and all or most of them bear record, that God also has approved it by innumerable miracles.

Q. But have you any instance in Scripture of miracles wrought by the bones of God's saints, or other things belonging to them?

A. Yes; we read (2 alias 4, Kings, XIII. 21), of a dead man raised to life by the touch of the bones of the Prophet Elisha, and (Acts XIX. 12) "that from the body of Paul were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirit went out of them."

Q. But does not Christ reprehend the Scribes and Pharisees for building up and adorning the sepulchres of the prophets (St. Matt. XXIII. 29, 30, 31)?

A. He does not reprehend them for the action which in itself was good, but for their wicked disposition; inasmuch as, whilst they should seem to honor the prophets, and thereby obtain the favor of the people, they sought all the while to fill up the measure of their fathers, by persecuting unto the death the Lord of prophets.

Q. What kind of honor does the Catholic Church allow to relics?

A. An inferior and relative honor, as to things belonging to God's saints; but by no means divine honor.

Q. But are not candles allowed to burn before them? And are they not sometimes fumed with incense?

A. These are honors indeed, but such as we may give to one another; as in effect we incense in the Church both clergy and people, and burn candles to our princes upon occasions of joy: for since these honors are no ways appropriated to God, either by the nature of the things in themselves, or by any divine ordinance, why may not the Church of God allow them to the relics of the saints; not as divine honors, but as tokens of our love and respect to them; of our joy for the triumphs of Christ in His saints, and as emblems of their eternal life, light and glory?

Q. Does not this practice of the veneration of relics expose the faithful to the danger of idolatry and superstition, by honoring false relics?

A. No; first, because the Church of God, by her public canons and her zealous pastors, takes what care she can to prevent such impostures. Second, because, if by the wickedness of men it should sometimes happen that the faithful should be imposed upon in this regard so far as to honor a false relic for a true one, there would be neither any idolatry nor superstition in the case, but a mistake on their

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part, innocent, as when a charitable Christian relieves an impostor or a hypocrite, innocently believing him to be a real object of charity.

Q. But if the Church has so much zeal against false relics, how comes she to tolerate them in so many cases, as when divers churches pretend to possess the body of the same saint, for some or other of these must be false relics?

A. You are too hasty in concluding that these must needs be false relics, first, because it often happens, that some part of the body of a saint is in one place, and some part in another, in which case both places claim the body of such a saint, though they really possess only a part of it; and yet neither the one nor the other is therefore to be charged with honoring false relics. Second, many of the saints and martyrs have borne the same names, and hence it easily happens, that relics, which indeed belong to one saint, are attributed to another of the same name. Third, there have been many ancient martyrs, whose names at present are not known, whose relics nevertheless have been all along honored by the Church: now it was easy that the ignorance of some, or the vanity of others, might attribute to them the names of other saints, so that all these may be true relics, notwithstanding that they do not all belong to the saints to whom they are attributed.

Q. What is the meaning of making pilgrimages to the shrines or other memorials of the saints?

A. To honor God in His saints, to excite devotion by the sight of those places sanctified by these heavenly pledges, and to obtain graces and blessings of God by the prayers of the saints: for though God be everywhere and His bounty and mercy be not confined to any particular place, yet the experience of all past ages convinces us, that it is His holy will and pleasure to bestow His favors more plentifully, and to show more frequent and miraculous effects of His power and goodness in some places than in others. See St. Augustine, Epist. 137.

Q. Have not Catholics a more than ordinary veneration for the wood of the cross, the nails, the thorns, and other instruments of Christ's passion?

A. Yes, they have, because these things have so close a relation to the passion of Christ, by which we were redeemed, and have been sanctified by the blood of our Redeemer.



CHAPTER XXVII.

Of the Use of Pictures and Images in the Catholic Church.

Q. What is the doctrine of the Church with regard to pictures or images of Christ and His saints?

A. First, that it is good to keep them and retain them, and to have them in churches, not only for ornament and for the instruction of the ignorant, but for the honor and remembrance of Christ and His saints, and for a help to raise our thoughts and hearts to heavenly things.

Second, that there is a relative honor due to them, by reason of the persons whom they represent. See the second Council of Nice, Act 7, and the Council of Trent, Sess. 25.

Q. Does the Catholic Church give divine worship to the pictures or images of Christ or His saints?

A. No, by no means: the second Council of Nice, in the 7th Action or Session, has expressly declared that divine worship is not to be given them; to which the Council of Trent, in the 25th Session, has added, that we are not to believe that there is any divinity of power in them for which they are to be worshipped; and that we are not to pray to them, nor put our trust or confidence in them.

Q. But does not the first (or second) commandment absolutely forbid the making of any image, or the likeness of anything in heaven, earth, sea?

A. No: it only forbids the making of idols, that is, of such images as are made for gods, and are worshipped as such; or in which a divinity or divine virtue and power is believed to reside. Hence the ancient version of the Septuagint (which is venerable by having been made use of by the Apostles themselves) renders the words of the commandment thus, "Thou shalt not make thyself an idol," etc. And that God does not absolutely forbid the making of the likeness of anything is not only the general belief of all Christians, who carry about with them without scruple the likeness of their Kings in the current coin of their respective countries, but it is visible from Scripture, wherein "God commanded the making of two cherubim of beaten gold, to be placed over the Ark of the Covenant in the very Sanctuary," (Exod. xxxv. 18, 19, 20, 21) "and in like manner commanded the making of the brazen serpent, for the healing of those who were bit by the fiery serpents," (Numb. xxxi. 8, 9) which serpent was an emblem of Christ (St. John iii. 14, 15).

Q. But at least, does not God forbid, by this commandment, all honor or reverence to pictures or images?

A. He forbids all honor or reverence to idols or image gods, but not the relative honor which Catholics show to the pictures of Christ and His saints, for the sake of the persons represented by them, for it is visible that the images which by this commandment are forbid to be honored, are also by the express words of the commandment forbid to be made. Now few or no Christians suppose that the

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pictures of Christ or His saints are forbid to be made; therefore they cannot infer from this commandment, that they are forbid to be honored, since this commandment does not speak of them at all, but only of idols or images set up to be worshipped for gods.

Q. What then do you mean by this relative honor, which you allow to the pictures of Christ and His saints?

A. By a relative honor I mean an honor which is given to a thing, not for any intrinsic excellence or dignity in the thing itself, but only for the relation which it has to something else, which it represents or brings to our remembrance; as when Christians bow to the name of Jesus, which is an image or remembrance of our Saviour to the ear as the crucifix is to the eye.

Q. Have you any instances of this kind of relative honor allowed to Protestants?

A. Yes: in the honor they give to the name of Jesus, to their churches, to the altar, to the Bible, to the symbols of bread and wine in the Sacrament, to the King's chair, etc. Such also was the honor which the Jews gave to the ark and cherubim, to the sanctuary, etc., and which Moses and Joshua gave to the land on which they stood, as being holy ground. (Exod. iii. 5; Joshua v. 15).

Q. How do you prove that there is a relative honor due to the images or pictures of Christ and His saints?

A. Because it is evidently agreeable, as well to nature and reason, as to piety and religion, to express our esteem and affection for those whom we honor and love, by setting a value upon all things that belong to them, or have any relation to them. Thus good Christians, that love God with their whole hearts, honor all things that are dedicated to His service, or that are memorials of Him, or have a relation to Him; as His temples, His altars, His name, His word, His sacraments, the sacred vessels, etc. And thus it is that we honor the effigies of Christ, of His Blessed Mother, and of the saints, as memorials and representations of them, and as helps to raise our thoughts to them. And is it not thus that a loyal subject, a dutiful child, a loving friend, value the pictures of their king, father, or friend? And would not these very men, that make no scruple of abusing the image of Christ, severely punish such as would abuse the image of the king?

Q. Do you then allow of worshipping God by an image?

A. If you mean by worshipping God by an image, the raising up your hearts to God by or upon occasion of the sight of the picture or image; or the referring to Jesus Christ and to His worship whatever honor or respect we show to His picture or image, there can be no reason to disallow the worshipping of God by a picture or image. But if worshipping God by an image be so understood, as if the divinity in some particular manner resided in the image, or some virtue or power, for which it should be worshipped or trusted in, or as if our worship or prayers were believed to be more acceptable to God and to have more influence upon Him, when offered or presented by or through any such image, such kind of worshipping God by an image is not only not allowed but condemned by the Catholic Church. (See the Council of Trent, Sess. 25.)

Q. What means then the blessing of crucifixes or other images, if no virtue or power be believed to reside in them after they are blessed?

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A. The Church blesses all things that are used about the altar; not by way of imparting to them any intrinsic power or virtue, but by way of dedicating them to the divine service, and begging God's blessing for those that make use of them; so that whatever advantage may be supposed in the use of them after they are blessed more than before, is wholly to be attributed to the prayers of the Church.

Q. But are there not certain images, to which great miracles are attributed? Therefore Catholics must believe that in these at least there is some divinity, virtue or power.

A. There have been many instances of undoubted miracles wrought by God in the churches of the Blessed Virgin and other saints, in favor of those that have sought their prayers and intercession before the pictures or images. But these miracles are not to be attributed to any divinity or power in the image, but to the Almighty power of God, moved to work these wonders by the prayers of His saints, and bearing testimony thereby to the faith of His Church, and showing His approbation of her religious practices.

Q. What do you think of the images or pictures of God the Father, or of the blessed Trinity

A. I think that no corporeal image can bear a resemblance to the divinity; and consequently that it would be unlawful to pretend to make any such likeness or resemblance. But where no such resemblance is pretended, I do not take it to be more unlawful to paint God the Father under the figure of a venerable old man, because He was so represented in the vision of Daniel (chap. vii., ver. 9), than it is to paint the Holy Ghost under the figure of a dove, because He appeared so when Christ was baptized (St. Matt. iii. 16).

Q. What do you think of the charge of idolatry laid to the Church by some of her adversaries, upon account of the use and veneration of images?

A. I think that nothing could be more visibly unjust than such a charge; since idolatry is giving divine honor and service to an idol, or false god: which is far from being the case of the Catholic Church. We acknowledge one only, true and living God in three Persons, Father, and Son, and Holy Ghost: to Him alone do we offer sacrifice or any other divine honors. Him alone do we adore in spirit and truth. Whatever else in heaven or on earth we religiously honor, we honor for His sake and for the relation it has to Him. And as for the worship of idols or false gods it has been banished out of the world by the labors and preaching of our Church alone: so far are we from abetting idolatry.

Q. What then do you think of the parallel which some would make between the Heathen and Catholic worship?

A. I think that it is infinitely unjust and unreasonable, as must appear to any unprejudiced mind by the following remarks:

First, Catholics adore and offer sacrifice to one only true and living God: the Heathens adore and offer sacrifices to many false gods.

Second, the supreme object of Catholic worship is the sacred Trinity blessed for evermore: the supreme object of the Heathen worship was the sun, or some other part of God's creation; or else some wicked man, or more wicked devil. For Heathen idolatry, according to the Apostle (Rom. i. 25), "changed the truth of God into a lie, and worshipped and served the creature rather than the Creator,

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who is blessed for ever." The sun, and his symbol, the fire, was of old the sovereign god of the Persians; as he was of late of the inhabitants of Peru: the same was worshipped as their chief god by the Phœnicians under the name of Baal; by the Ammonites under the name of Moloch; by the Moabites under the name of Chamos; by the Accaronites under the name of Beelzebub; by those of Gaza under the name of Marnas, etc., according to Vossius, Selden, and the whole nation of the critics, alleged by the Protestant Doctor Parker, (test. p. 97). Him they called the king of heaven; as they called the moon or Astarte the queen of heaven. Of like nature was the sovereign object of the worship of the Egyptians, viz., Ammon the rain, and Osiris the bull, which are the two first signs of the Zodiac, and were worshipped as symbols of the sun according to Doctor Parker, *Ibidem*. The chief god of the Greeks and Heathen Romans was Jupiter, who was originally a king that reigned in Crete, as the wiser Heathens have acknowledged. He was not esteemed eternal by any of them, but the son of Saturn, that is, of time, and by much posterior to heaven and earth. As for his idols and oracles, he who gave answers thereby was no god, but an arch-devil, as Christians have ever believed.

Third, Catholics honor, though not with any part of divine worship, the angels and saints of God, as belonging to Him, and as truly worthy of honor, upon account of the excellent gifts of grace and glory received from Him: but they ask nothing of them but what they know must come from God's hands; and therefore their usual address to them is, "Pray for us." The Heathens not only gave the sovereign worship of adoration and sacrifice to their inferior deities, but looked upon them in many respects as independent of their chief god (whilst they made him himself dependent upon fate), and accordingly they addressed themselves to them, not as intercessors (for in the whole Heathen theology we shall scarce find an *Ora pro nobis*), but as distributors of blessings and gifts to men, according to their different offices and powers.

Fourth, those whom the Catholics honor with an inferior veneration for God's sake are indeed the ministers and servants of the one true God. The inferior deities of the Heathens were wicked wretches, such as Mars, Bacchus, Hercules, Venus, etc., or rather devils, as we learn from many texts of Scripture. See Levit. xvii. 7; Deuter. xxxi. 17; Ps. cvi. 37; I Cor. x. 20.

Fifth, as to images, not to speak of the immense distance between the objects represented by Catholics and by Heathens, it is certain that the Heathens, at least the generality of them, believed the very idols to be gods; for which see Gen. xxi. 30, 32; Exod. xx. 23; Levit. xix. 4; Judges xviii. 24; II Kings xvii. 29, and xix. 18; Isai. xliv. 17; Jerem. ii. 26, 27; Acts xix. 26. And as for those who would seem to be more refined in their notion and worship, they believed at least that the idols by consecration became the bodies of their gods, the places of their peculiar residence, the symbols of their presence and the seats of their power. And accordingly these, as well as the others, offered prayers and sacrifice to the idols, and gave them the names of the deities which they worshipped in them. Now we neither believe our images to be gods, nor to be the bodies of God, nor the peculiar places of His residence, nor symbols of His presence, nor to have any power or virtue in them; nor do we put our trust in them, or offer sacrifice or other divine honors to them. Therefore there is no similitude between the Heathen worship and ours.

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As for the Jewish worship of the golden calf in the wilderness, and afterwards of the calves of Jeroboam at Bethel and Dan, which some are willing to extenuate, as if they did not take these images to be gods, and thereby only meant to worship the God of Israel, the Scripture gives us a quite different account; witness these texts: *Exod. xxxii. 8*: "They have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, these be thy gods, O Israel, which have brought thee up out of the land of Egypt;" *ver. 31*: "They have made them gods of gold." *Psalm cvi, alias cv. 19, 20, 21*: "They made a calf in Horeb, and worshipped the molten image, they changed their glory (their God) into the similitude of an ox that eateth grass: they forgot God their Saviour, which had done great things in Egypt." *Acts vii. 39, 40, 41*: "To Whom our fathers would not obey, but thrust Him from them, and in their hearts turned back again into Egypt, saying to Aaron, make us gods to go before us. And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands. Then God turned and gave them up to worship the host of heaven." And of the calves of Jeroboam, *1 Kings xii. 28*: "He made two calves of gold and said unto them: Behold thy gods, O Israel, who brought thee up out of the land of Egypt;" and *ver. 32*: "He sacrificed to the calves that he had made." And *1 Kings xiv. 9*: "he is accused by the prophet Abijah to have gone and made him other gods and molten images," and "to have cast the Lord behind his back." *II Chron. xi. 15*: "He ordained him priest for the high places, and for the devils, and for the calves which he had made." *II Chron. xiii. 8*. "There are with you golden calves which Jeroboam made unto you for gods;" *ver. 9*: "Have ye not cast out the priests, etc., and made you priests after the manner of the nations — of them that be no gods?" *ver. 10*: "But as for us, the Lord is our God."

But if any one will be contentious and maintain that these idolatrous Israelites intended to worship in these calves, not the Egyptian Osiris, nor any other false divinity, but the God of Israel, because Aaron (who made the calf against His will by compulsion of the people) seems to give it the proper name of the God of Israel (*Exod. xxxiii. 5*): "To-morrow is a feast to the Lord"; supposing this to be true, their worship would still have been idolatrous, and these calves properly idols; because they believed (as is manifest from the text above quoted) these very calves to be gods; or, if you will have it so, to be the Lord of Israel, or, at least, that the divinity had upon their dedication insinuated itself into them; and accordingly they gave divine praises and offered sacrifice to them. Now, to believe any image to be God, or to imagine any divinity, power or virtue in it, for which it is to be worshipped, or to offer sacrifice to an image, is an idolatrous worship, and cannot be excused, however the image be pretended by its worshippers to represent the true God.

Q. Is there not in one of the Church hymns, and in one of the anthems of the Roman Breviary, a prayer to the cross? How then do you maintain that the Catholic Church does not attribute any power to images, nor prays to them?

A. The prayer you speak of is not directed to the wood of the cross, but Christ crucified, by a figure of speech, as when St. Paul says (*Gal. vi. 14*), "that he glories in the cross of Jesus Christ."

CHAPTER XXVIII.

Of Exorcisms and Benedictions or Blessings of Creatures in the Catholic Church, and the Use of Holy Water.

Q. What do you mean by Exorcism?

A. The rites and prayers instituted by the Church for casting out devils, or restraining them from hurting persons, disquieting places, or abusing any of God's creatures to our harm.

Q. Has Christ given His Church any such power over the devils?

A. Yes, He has; see St. Matt. x. 1; St. Mark iii. 13; St. Luke ix. 1: "where this power was given to the Apostles;" "and to the seventy-two Disciples," St. Luke x. 19; "and to other believers," St. Mark xvi. 17. And that this power was not to die with the Apostles, nor to cease after the apostolic age, we learn from the perpetual practice of the Church and the experience of all ages.

Q. What is the meaning of blessing so many things in the Catholic Church?

A. We bless churches and other places, set aside for divine service; altars, chalices, vestments, etc., by way of devoting them to holy uses; we bless our meats and other inanimate things which God has given us for our use, that we may use them in moderation, in a manner agreeable to God's institution; that they may be serviceable to us, and that the devil may have no power to abuse them to our prejudice: we bless candles, salt, water, etc., by way of begging of God that such as religiously use them may obtain His blessing, etc.

Q. But does it not savor of superstition to attribute any virtue to such inanimate things as blessed candles, holy water, *Agnus Deis*, etc.

A. It is no superstition to look for a good effect from the prayers of the Church of God; and it is in virtue of these prayers that we hope for benefit from these things, when used with faith, and daily experience shows that our hopes are not vain.

Q. What do you mean by *Agnus Deis*?

A. Wax, stamped with the image of the Lamb of God, blessed by the Pope with solemn prayers, and anointed with the holy chrism.

Q. What warrant have you in Scripture for blessing inanimate things?

A. 1 Tim. iv. 4, 5: "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the Word of God and prayer."

Q. Why does the Church make use of the Sign of the Cross in all her blessings and consecrations?

A. To signify that all our good must come through Christ crucified.

Q. What do you mean by Holy Water?

A. Water sanctified by the Word of God and prayer.

Q. What is the use of Holy Water?

A. It is used by the Church in solemn prayers, to beg God's protection and

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blessing upon those that use it, and in particular that they may be defended from all the powers of darkness.

Q. Is the use of Holy Water very ancient in the Church of God?

A. It is very ancient, since it is mentioned in the Apostolical Constitutions (l. 8, c. 29). And as for the English nation in particular, it is visible from the epistles of St. Gregory the Great (l. 9, epist. 71), "that we received it together with our Christianity."

Q. Have the holy fathers and ancient Church writers left upon record any miracles done by Holy Water?

A. Yes, they have; more particularly upon those occasions when it has been used against magical enchantments and the powers of the devil. See instances in St. Epiphanius (*Hær.* 30), in St. Hierome, in the life of St. Hilarion, in Theodoret, (l. 5, *Histor. Eccle.* c. 21) in Palladius, *Histor. Laus.* c. 6, etc.

Q. What is the order and manner of blessing Holy Water?

A. First, the priest signs himself with the sign of the cross, saying, "Our help is in the name of the Lord." *Ans.* "Who made heaven and earth." Then he proceeds to the blessing of the salt which is to be mingled with the water, saying:

The Exorcism of the Salt.

I exorcise thee, O creature of salt! by the living ✠ God; by the true ✠ God, by the holy ✠ God; by that God, Who by the prophet Elisha commanded thee to be cast into the water to cure its barrenness, that thou mayest by this exorcism be made beneficial to the faithful, and become to all them that make use of thee healthful both to soul and body, and that in what place soever thou wilt be sprinkled, all illusions and wickedness and crafty wiles of Satan may be chased away and depart from that place; and every unclean spirit commanded in His name, who is to come to judge the living and the dead, and the world by fire. Amen.

Let us pray.

O Almighty and everlasting God! we most humbly implore Thy infinite mercy that Thou wouldst vouchsafe by Thy piety to bless ✠ and to sanctify ✠ this Thy creature of salt, which Thou hast given for the use of mankind: that it may be to all that take it for the health of mind and body; and that whatever shall be touched or sprinkled with it may be free from all uncleanness, and from all assaults of wicked spirits, through our Lord Jesus Christ, etc.

After this the Priest proceeds to the blessing of the water, as follows:

I exorcise thee, O creature of water! in the name of God ✠ the Father Almighty, and in the name of Christ ✠ His Son our Lord, and in the virtue of the Holy ✠ Ghost; that thou mayest by this exorcism have power to chase away all the power of the enemy; that thou mayest be enabled to cast him out, and put him to flight with all his apostate angels, by the virtue of the same Jesus Christ our Lord, Who is to come to judge the living, and the dead, and the world by fire. Amen.

Let us pray.

O God! who for the benefit of mankind hast made use of the element of water in the greatest sacraments, mercifully hear our prayers, and impart the virtue of Thy blessing ✠ to this element prepared by many kinds of purifications; that this

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Thy creature, made use of in Thy mysteries, may receive the effect of Thy divine grace for the chasing away devils and curing diseases; and that whosoever shall be sprinkled with this water in the houses or the places of the faithful, may be free from all uncleanness, and delivered from evil: let no pestilential spirit reside there, no infectious air: let all the snares of the hidden enemy fly away; and may whatever envies the safety or repose of the inhabitants of that place be put to flight by the sprinkling of this water, that the welfare which we seek by the invocation of Thy holy name may be defended from all sorts of assaults. Through our Lord Jesus Christ, etc.

Then the Priest mingles the salt with the water, saying:

May this salt and water be mixed together, in the name of the Father ✠ and of the Son ✠ and of the Holy ✠ Ghost. Amen.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O God the author of invincible power, King of an empire that cannot be overcome, and forever magnificently triumphant; who restrainest the forces of the adversary, who defeatest the fury of the roaring enemy, who mightily conquerest his malicious wiles; we pray and beseech Thee, O Lord! with dread and humility, to regard with a favorable countenance this creature of salt and water, to enlighten it with Thy bounty, and to sanctify it with the dew of Thy fatherly goodness, that wheresoever it shall be sprinkled, all annoyance of the unclean spirit may be chased away, through the invocation of Thy holy name, that the presence of the Holy Ghost may be everywhere with us, who seek Thy mercy. Through Our Lord Jesus Christ, who with Thee and the same Holy Ghost liveth and reigneth, one God, forever and ever. Amen.

The Blessing being ended, the Priest sprinkles himself and the people with the water, saying:

Antiphon. Thou shalt sprinkle me, O Lord! with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall be made whiter than snow.

Psalm. Have mercy on me, O God! according to Thy great mercy, etc.

Glory be to the Father, etc.

After which he repeats the Antiphon: "Thou shalt sprinkle," etc. *Then returning to the altar, he says:*

V. O Lord! show us Thy mercy.

R. And give us Thy salvation.

V. O Lord! hear my prayer.

R. And let my cry come to Thee.

V. The Lord be with you.

R. And with Thy spirit.

Let us pray.

Hear us, O Lord Holy, Almighty Father, everlasting God! and vouchsafe to send Thy holy angel from heaven to guard, cherish, protect, visit, and defend all that dwell in His habitation. Through Christ our Lord. Amen.

In Memoriam.

Rev. James Major, S. J., who slept in the Lord at the Church of St. Joseph's, Providence,
R. I., on January 1st, 1898.

Methought I saw the Holy Infant lying
In Mary's arms on Circumcision Day,
Close to the couch whereon this saint lay dying,
(Even as died the Old Year's shadow gray.)

Smiling, the Babe, in accents soft and gracious,
Called to the suffering soul that strove in prayer;
"O meek and humble son of Saint Ignatius!
Come to My Heart, and find thy refuge there!"

And, straightway on the Infant's snowy bosom,
A thorn-encircled Heart was bold revealed;
And in Its midst, a crown where blood-drops blossomed,
Red as a rose of a summer field.

Red as the glowing furnace of the fire
That from the bleeding heart unceasing came —
Methought the passing soul with great desire
Sank, like a star within the sea of flame.

But ere it disappeared in that pure ocean,
It sparkling shone with God's resplendent seal —
Heroic faith and hope, brave self-devotion,
Humility and meekness, love and zeal.

Hidden at last within its refuge holy,
It sang the pæan of its blest estate:
"Unless ye be as little children lowly,
Ye cannot enter heaven's narrow gate!"

And, glad the Babe proclaimed from Heart of fire:
"Blest be the life of meek humility!
All who would fain extend My love's empire,
Must first forget and lose themselves in Me!"

Philadelphia.

ELEANOR C. DONNELLY.

THE WAY OF THE CROSS.

COULD you travel to the Holy Land, with what piety you would visit those spots marked by the tears and the blood of our dear Saviour going to be crucified! The Holy Church has made a provision by making the *stations* accompany Him for those who cannot do this. You may go through all the scenes of His adorable passion with as much profit to your soul as though you were actually present at the crucifixion. Only those who will actually go through this holy exercise, can begin to appreciate its value, — the good it works in the soul, the graces it is sure to bring. You feel no devotion to the passion of Christ? make the stations. You feel no contrition for your sins? make the stations. You are getting lukewarm and sluggish? make the stations. You cannot pray nor meditate? make the stations. You have no relish for mortification? make the stations.

The privilege of blessing and erecting stations was first granted to the Friars Minor of the Order of St. Francis, about the year 1342, who, having the office of protecting the holy places, endeavored to enkindle a veneration for them in Italy and other parts of the world. "To gain the Indulgences of the Way of the Cross, it is necessary to go from one station to the other. It is, moreover, necessary to visit each station with piety and devotion, meditating on each mystery, and praying mentally or vocally. No prayers are specified, and consequently no set prayers are necessary. But it is the custom for those who cannot read, to say five *Our Fathers* and five *Hail Marys*; for those who *can* read one *Our Father*, one *Hail Mary*, and *Gloria Patri*, with one or two stanzas of the *Stabat Mater*, and a prayer appropriate to each mystery. The Way of the Cross may be performed privately (by a single person) or solemnly. In the latter event it is usual for a priest to lead the exercise."—*Bowvier*.

The amount of the indulgence is uncertain, though great indulgences are certainly attached to this devotion. The fruit, however, is certain, if performed with piety and recollection. It is a most powerful incentive to the love of Jesus Christ crucified.

A PRAYER TO DIRECT THE INTENTION.

Lord Jesus Christ, Saviour of my soul, I present myself before Thee, to follow the Way of Thy Cross, and to retrace in spirit that sacred path which was watered with Thy adorable blood, during Thy painful journey to Calvary's Mount. I offer to Thee this pious exercise, with the view of gaining the indulgences which the sovereign Pontiffs have attached to it; and I propose to pray for all the intentions which they had in view in dispensing so rich a treasure. Grant me, O Lord, the dispositions necessary for obtaining these indulgences, as well for myself as for the souls in purgatory, and in particular for those for whom I design to pray. May I by this holy exercise, merit Thy mercy in this world, so as to secure, with those suffering souls, a place in Thy eternal kingdom in the life to come. Amen.

And thou, O blessed Mother of God, assist me by thy powerful intercession. Present this my feeble homage to thy divine Son, in reparation for the many injuries

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He daily receives from bad Christians, and from so many impious men, *who deny Him that bought them*. Let me participate in that ineffable sorrow which pierced thy most tender soul during the several stages of His passion: that I may reap an abundant fruit from this holy exercise, for the advantage and the benefit of all those for whom I pray. Amen.

While moving towards each station a verse of the "Stabat Mater" may be sung:

Beneath the world's redeeming wood
The most afflicted Mother stood,
Mingling her tears with her Son's blood.



First Station.

JESUS IS SENTENCED TO DEATH BY PILATE.

V. We adore Thee, O Lord Jesus Christ, and bless Thy holy name;

R. Because, by Thy holy cross, Thou hast redeemed the world.

THE MYSTERY.

Our gracious Redeemer, after suffering most injurious treatment before Annas and Caiaphas, a cruel scourging and a crown of piercing thorns, is condemned to death. This iniquitous sentence your Jesus accepts, with admirable humility. Innocence submits to punishment in order to free the guilty. Reflect that your sins caused his condemnation, and your stubborn impenitence extorted the bloody sentence from Pilate. Purpose now seriously to amend your life; and while you reflect on the horrid injustice of Pilate, who condemns innocence lest he should not appear a friend of Cæsar, with deep conviction of your own guilt condemn yourself for your many sins of human respect; think how often you have offended God from the fear of displeasing the world; and, turning to your Saviour, address Him rather with tears of the heart than expressions of the tongue, in the following prayer:

PRAYER.

O mangled Victim of my sins, suffering Jesus, I have deserved those bloody stripes, that cruel sentence of death; and yet Thou art put to death for me, that I should live for Thee! I am convinced that if I desire to please the world, I cannot be Thy servant; let me then displease the world and its vain admirers. I resign myself into Thy hands. Let the love of Thee take possession of my heart. Let my eyes behold with contempt everything that could alienate my affections from Thee. Let my ear be still attentive to Thy word. Let me accompany Thee through Thy painful journey, sighing and imploring mercy.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

As that flowed down from every part,
Of all His wounds she felt the smart;
What pierced His body, pierced her heart.

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Second Station.

JESUS RECEIVES THE CROSS ON HIS SHOULDERS.

V. We adore Thee, O Lord Jesus Christ, and bless Thy holy name:

R. Because, by Thy holy cross, Thou hast redeemed the world.

THE MYSTERY.

This station represents your amiable Redeemer, clad in His usual attire, after His inhuman executioners have stripped Him of the purple garment with which He had been clothed, when they crowned Him with platted thorns as a visionary king. The heavy burden of the cross is violently placed on His mangled shoulders. Behold your Saviour, covered with wounds, disfigured with gore, a man of sorrow, abandoned by all. With what wonderful patience He bears the taunts and insults of the Jews! Reflect with confusion on that proud sensibility of yours, which takes fire at the very shadow of contempt; on your discontent and murmurs, at the slightest afflictions; your obstinate resistance to the will of Heaven, in the crosses of this life; although these are calculated to lead you, not to Calvary, but to the joys of eternal glory. From your heart unite in the following:

PRAYER.

Meek, humble Jesus! my iniquity and perverseness loaded Thy shoulders with the heavy burden of the cross. Yet, shameful ingratitude of mine! a vile worm of the earth, I dislike even the appearance of mortification, and shrink from everything that would check the violence of my passions, and if I suffer, it is with murmuring and reluctance. I now, O Saviour of the world, detest my past life, and by Thy grace am determined no more to offend Thee mortally. Let me only glory in the cross of my Lord, by which the world is crucified to me, and I to the world. Lay then on me the cross of true penance. Let me, for the love of Thee, bear the adversities of this life, and cleave to Thee inseparably in the bonds of charity. Amen.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Who can with tearless eyes look on
When such a Mother such a Son,
Wounded and gasping, does bemoan.

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Third Station.

JESUS FALLS UNDER THE CROSS FOR THE FIRST TIME.

V. We adore Thee, O Lord Jesus Christ, and bless Thy holy name:

R. Because, by Thy holy cross, Thou hast redeemed the world.

THE MYSTERY.

This station represents our Lord Jesus Christ overpowered by the weight of the cross, fainting through loss of blood, and falling to the ground. Contemplate the unwearied patience of that meek Lamb, under the violence and insults of His brutal executioners; while you, impatient in adversity and infirmity, presume to complain, nay, to insult the majesty of heaven by your blasphemies. Purpose here to suppress the sallies of an ill temper; and beholding your amiable Jesus prostrate under the cross, excite in yourself a just hatred for sin, the cause of that insupportable weight under which your Saviour sank; and thus address your afflicted Jesus:

PRAYER.

Alas! my Jesus, the violence of Thy heartless executioners, the weight of the cross, or rather, the more oppressive load of my sins, bend Thee to the earth. Exhausted, panting for breath, Thou dost not refuse new tortures for my sake; shall I then refuse the light burden of Thy commandments? Shall I refuse to do violence to my passions and sinful inclinations? Shall I relapse into the very crimes I have often wept over? O Jesus, stretch out Thy hand to my assistance, that I may never more fall into mortal sin, but secure the affair of my salvation Amen.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

O worse than *Jewish* heart, that could,
Unmoved, behold the double flood,
Of *Mary's* tears and *Jesus'* blood!

OUR CHURCH, HER CHILDREN AND INSTITUTIONS.

Fourth Station.

JESUS CARRYING HIS CROSS, MEETS HIS MOST AFFLICTED MOTHER.

V. We adore Thee, O Lord Jesus Christ, and bless Thy holy name:

R. Because, by Thy holy cross, Thou hast redeemed the world.

THE MYSTERY.

This station presents to our contemplation the meeting of the desolate mother and her bleeding Jesus, sinking under the weight of the cross. Consider what pangs rent her soul, when she beheld Him, covered with blood, dragged violently to the place of execution, reviled and blasphemed by an ungrateful, outrageous rabble. Meditate on her inward feelings — the looks of silent agony exchanged between the Mother and her Son: her anguish in not being permitted to approach and embrace Him. Be filled with confusion, that neither the Son's pain, nor the Mother's grief have softened the hardness of your heart. Approach, now, with contrition, and join in the following :

PRAYER.

O Mary, I am the cause of thy sufferings: O refuge of sinners, let me share in those bitter pangs which rent thy tender soul when thou didst behold thy Son, covered with wounds, and fainting under the cross. Mother of sorrows, let me feel the force of thy grief, that together with thee, I may mingle my tears with the blood of thy Son. O suffering Jesus! by Thy bitter passion, and the deep anguish of Thy afflicted Mother, grant me the grace of perseverance. Mother of Jesus, intercede for me! Jesus, look down on me with an eye of pity; and, in the hour of my death, receive me into Thy arms.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God rest in peace.

R. Amen.

Alas! our sins they were not His,
In this atoning sacrifice
For which He bleeds, for which He dies.

OUR CHURCH, HER CHILDREN AND INSTITUTIONS.

Fifth Station.

JESUS ASSISTED BY SIMON THE CYRENIAN IN CARRYING THE CROSS.

V. We adore Thee, O Lord Jesus Christ, and bless Thy holy name:

R. Because, by Thy holy cross, Thou hast redeemed the world.

THE MYSTERY.

This station represents Christ fainting, unable to carry the cross. His sacrilegious executioners compel Simon the Cyrenian to carry it, not through compassion for Jesus, but lest He should expire before they could satiate their vengeance by nailing Him to the cross. Consider here the repugnance of Simon to carry the cross after Christ: and remember that you also reluctantly submit to the cross which Providence has placed on your shoulders. Will you continue to spurn the advice of your *Jesus*, who invites you to take up your cross and follow Him? Will you yet, with shameless ingratitude, refuse the cross sanctified by His sufferings? Offer up devoutly the following:

PRAYER.

O suffering Jesus! to what an excess did Thy impious executioners carry their cruelty. Seeing Thee faint under the cross, and apprehending Thy death before they could accomplish their bloody designs, they compelled Simon to aid in bearing Thy cross, that on it Thou mightest expire in tortures. But why should I complain of the cruelty of the Jews, or the repugnance of Simon? Have I not again crucified Him by my crimes? Have I not suffered with fretful impatience the light affliction with which Thy mercy visited me? Teach me now, my Jesus, to detest and deplore my first impatience; and let me, with a willing heart, accompany Thee to Mount Calvary: let me live in Thee and die in Thee. Amen.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

When graves were opened, rocks were rent,
When nature and each element
His torments and her grief resent.

OUR CHURCH, HER CHILDREN AND INSTITUTIONS.

Sixth Station.

VERONICA PRESENTS A HANDKERCHIEF TO CHRIST.

V. We adore Thee, O Lord Jesus Christ, and bless Thy holy name:

R. Because, by Thy holy cross, Thou hast redeemed the world.

THE MYSTERY.

This station represents the moment when the pious Veronica, moved with compassion on beholding the sacred face of our Redeemer, livid with blows and covered with blood and sweat, presents a handkerchief with which Jesus wipes His face. Consider the heroic piety of this devout woman, who is not intimidated by the presence of the executioners, or the clamors of the Jews; and the benign acknowledgment of Jesus, who leaves the impression of His countenance on her handkerchief. Reflect, here, that although you cannot discharge the kind offices of humanity to your Saviour, you have it in your power to discharge them towards his suffering members, the poor. You cannot wipe away the blood and sweat from the face of Jesus; but you can dry up the tears of wretchedness and misery. Examine what returns you have made for the favor your bountiful Jesus has bestowed on you; and, conscious of your ingratitude, address Him in the following:

PRAYER.

O Jesus, give me tears to weep for my ingratitude. How often have I turned my eyes from Thee and Thy sufferings, to fix them on the world and its vanities! Let me henceforth be entirely Thine. Stamp Thy image on my soul, that it may never admit any love incompatible with that which I owe Thee. Take possession of my heart on earth, that my soul may possess Thee eternally in glory. Amen.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Shall man, the cause of all His pain
And all His grief, shall sinful man
Alone insensible remain?

OUR CHURCH, HER CHILDREN AND INSTITUTIONS.

Seventh Station.

JESUS FALLS UNDER THE CROSS THE SECOND TIME.

V. We adore Thee, O Lord Jesus Chris, and bless Thy holy name:

R. Because, by Thy holy cross, Thou hast redeemed the world.

THE MYSTERY.

This station represents our Saviour at the gates of Jerusalem, falling to the ground, through pain and weakness. He is compelled by blows and blasphemies to rise. Consider your Jesus prostrate on the earth, bruised by His fall, and ignominiously treated by an ungrateful rabble. Reflect that your self-love and desire of preference were the cause of your Saviour's humiliation. Implore, then, grace to detest your proud and haughty disposition. It was your repeated sins that pressed Him to the ground: will you then sin again, and add to the affliction of your gracious Saviour?

PRAYER.

O most holy Redeemer, treated with extreme contempt, and led out to punishment, through the excess of torments and weakness of Thy mangled body, Thou fallest a second time to the earth. What impious hand has prostrated Thee? Alas! my Jesus, I am that impious, that sacrilegious offender! My ambitious pride, my haughty indignation, my contempt of others humbled Thee to the earth. Banish forever from my mind the spirit of pride; teach me humility; that detesting all vanities, I may be ever united with my meek and humble Jesus. Amen.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Ah, pious mother, teach my heart,
Of sighs and tears the holy art,
And in thy grief to bear a part.

OUR CHURCH, HER CHILDREN AND INSTITUTIONS.

Eighth Station.

JESUS CONSOLES THE WOMEN OF JERUSALEM WHO WEEP OVER HIM.

V. We adore Thee, O Lord Jesus Christ, and bless Thy holy name:

R. Because, by Thy holy cross, Thou hast redeemed the world.

THE MYSTERY.

This station represents the place where several devout women, meeting Jesus and beholding Him wounded and bathed in His own blood, shed tears of compassion over Him. Consider the excessive love of Jesus, who, though languishing through the multitude of His torments, is nevertheless attentive to console the women who wept over Him. They heard that merciful consolation from the mouth of Jesus: "Weep not over Me, but over yourselves and your children; weep for your sins, the sources of My afflictions." Yes, my soul! I will obey my suffering Lord, and pour out tears of compunction. Nothing more eloquent than the voice of the tears which flow from the horror of our sins. Let us address Him in the following:

PRAYER.

O Jesus! only begotten Son of the Father! who will give water to my head, and a fountain of tears to my eyes, that I may, day and night, weep and lament my sins, I humbly beseech Thee, by those tears of blood Thou didst shed for me, to soften my flinty bosom, that tears may plentifully flow from my eyes, and contrition rend my hardened heart. Cancel my crimes, and render me secure in the day of wrath and examination, when Thou wilt come to judge the living and the dead, and to demand a rigorous account of Thy blood. Amen.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

The sword of grief, that did pass through
Thy very soul, O may it now
Upon my heart a wound bestow.

OUR CHURCH, HER CHILDREN AND INSTITUTIONS.

Ninth Station.

JESUS FALLS UNDER THE CROSS THE THIRD TIME.

V. We adore Thee, O Lord Jesus Christ, and bless Thy holy name:
R. Because, by Thy holy cross, Thou hast redeemed the world.

THE MYSTERY.

This station represents the foot of Mount Calvary, where Jesus Christ, quite destitute of strength, falls a third time to the ground. The anguish of His wound is renewed. Consider here the many injuries and blasphemous derisions thrown out against Christ, to compel Him to rise and hasten to the place of execution, that His inveterate enemies might enjoy the bloody satisfaction of beholding Him expire on the cross. Consider that by your sins you daily hurry Him to the place of execution. Approach then, in thought, to the foot of Mount Calvary, and cry out, accursed weight of sin that prostrated my Saviour, and had long since buried me in the flames of hell, if His mercy and the merits of His passion had not preserved me!

PRAYER.

O amiable Jesus, I return Thee endless thanks for not permitting me, an ungrateful sinner, as Thou hast permitted thousands, less criminal, to die in my sins. I have added torments to Thy torments, by heaping sin on sin. Kindle in my soul the fire of charity; maintain it with Thy continual grace until, delivered from this body of death, I can enjoy the liberty of the children of God, and of Thy co-heirs. Amen.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Great Queen of Sorrows! in thy train
Let me a mourner's place obtain,
With tears to cleanse all sinful stain!

OUR CHURCH, HER CHILDREN AND INSTITUTIONS.

Tenth Station.

JESUS IS STRIPPED OF HIS GARMENTS AND OFFERED VINEGAR AND GALL.

V. We adore Thee, O Lord Jesus Christ, and bless Thy holy name:

R. Because, by Thy holy cross, Thou hast redeemed the world.

THE MYSTERY.

This station represents how our Lord Jesus Christ ascended Mount Calvary, and was stripped of His garments by His inhuman executioners, the skin and congealed blood torn off with them, and his wounds renewed. Consider the confusion of the modest Lamb, exposed to the contempt and derision of an insulting rabble. They present Him with vinegar and gall. Condemn here that delicacy of taste, that sensual indulgence with which you have flattered your sinful body. Pray here for the spirit of mortification. Think how happy you would die, if, stripped of the world, and its attachments, you could expire covered with the blood, and partaking in the confusion of your Redeemer.

PRAYER.

Suffering Jesus! I behold Thee stripped of Thy garments, Thy old wounds renewed, and new ones added to the old. I behold Thee in the presence of thousands, exposed to the inclemency of the weather, cold, trembling from head to foot, insulted by the blasphemous derisions of the spectators. Strip, Thou mangled Lamb of God, my heart of the world and its deceitful affections. Divest my soul of its habits and sensual indulgence. Embitter the poisoned cup of pleasure, that I may dash it with contempt from my lips, and through Christian mortification arrive at Thy never-fading glory. Amen.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

To heal the leprosy of sin,
We must the cure with tears begin;
All flesh's corrupt without their brine.

OUR CHURCH, HER CHILDREN AND INSTITUTIONS.

Eleventh Station.

JESUS IS NAILED TO THE CROSS.

V. We adore Thee, O Lord Jesus Christ, and bless Thy holy name:

R. Because, by Thy holy cross, Thou hast redeemed the world.

THE MYSTERY.

This station represents the place where Jesus Christ, in the presence of His afflicted mother, is stretched on the cross and nailed to it. How insufferable the torture, the nerves and sinews being rent by the nails! Consider the exceeding desolation, the anguish of the tender mother, eye-witness to this inhuman punishment of her beloved Jesus. Generously resolve, then, to crucify your criminal desires, and nail your sins to the wood of the cross. Contemplate the suffering resignation of the Son of God to the will of His Father, while you are impatient in trifling afflictions, in trivial disappointments. Purpose henceforth to embrace your cross with ready resignation to the will of God, and address Him in the following:

PRAYER.

Patient Jesus! meek Lamb of God, who didst declare, "when I shall be exalted from the earth, I will draw all things to myself," attract my heart to Thee, and nail it to the cross. I now renounce and detest my past impatience. Let me crucify my flesh with all its concupiscences and vices; here burn, here cut, but spare me for eternity. I throw myself into the arms of Thy mercy. Thy will be done in all things. Grant me resignation, grant me Thy love; I desire no more. Amen.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

O may the wounds of thy dear Son
Our contrite hearts possess alone,
And all terrene affection drown.

Twelfth Station.

JESUS IS EXALTED ON THE CROSS AND DIES.

V. We adore Thee, O Lord Jesus Christ, and bless Thy holy name:

R. Because, by Thy holy cross, Thou hast redeemed the world.

THE MYSTERY.

This station represents the place where Jesus Christ was publicly exalted on the cross, between two robbers, who were executed with the innocent Lamb. Consider here the confusion of your Saviour, exposed to the profane view of a blasphemous multitude. Imagine yourself at the foot of the cross. Behold that sacred body, streaming blood from every part. Contemplate the divine countenance, pale and languid, the heart throbbing in the last pangs of agony; the soul on the point of separation. Charity triumphs over His agony; His last prayer asks forgiveness for His inveterate enemies. "Father, forgive them; they know not what they do." His clemency is equally extended to the penitent thief: "This day Thou shalt be with Me in Paradise." He recommends in His last moments His disconsolate Mother to His beloved St. John; He recommends His soul to His heavenly Father; and bowing down His head, resigns His spirit. Turn your eyes on the bloody portrait of charity. Number His wounds, wash them with tears of sympathizing love. Behold the arms extended to embrace you. Loving Jesus! Thou didst die to deliver us from eternal captivity.

PRAYER.

O suffering Son of God! I now behold Thee in the last convulsive pangs of death; Thy veins opened, Thy sinews torn, Thy hands and feet distilling blood. I acknowledge, most loving Jesus! that my reiterated offenses have been Thy merciless executioners, the cause of Thy bitter sufferings and death. Yet, God of mercy! look on my sinful soul bathed in Thy precious blood. Let me die to the vanity of the world, and renounce its false pleasures. Thou didst pray, my Jesus! for Thy enemies; I forgive mine; I embrace them in imitation of Thy charity; I bury my resentment in Thy wounds. Shelter me, in the day of wrath, in the sanctuary of Thy side. Let me live, let me die in my crucified Redeemer. Amen.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Those wounds, which now the stars outshine,
Those furnaces of love divine,
May they our drowsy souls refine.

OUR CHURCH, HER CHILDREN AND INSTITUTIONS.

Thirteenth Station.

JESUS IS TAKEN DOWN FROM THE CROSS.

V. We adore Thee, O Lord Jesus Christ, and bless Thy holy name.

R. Because, by Thy holy cross, Thou hast redeemed the world.

THE MYSTERY.

This station represents the moment when Christ's most sacred body is taken down from the cross by Joseph and Nicodemus, and laid on the bosom of His weeping mother. Consider the sighs and tears of the Virgin Mother; with what pangs she embraced the bleeding remains of her beloved Son. Here unite your tears with those of the disconsolate mother. Reflect that your Saviour would not descend from the cross, until He consummated the work of redemption. Hence learn constancy in your pious resolutions; cleave to the standard of the cross. Consider with what purity that should be adorned, which receives, in the Blessed Sacrament of the Eucharist, Christ's most sacred body and blood.

PRAYER.

At length, O blessed Virgin, Mother of sorrows, you are permitted to embrace your beloved Son. But alas! the fruit of your immaculate womb is mangled. From the crown of His head to the sole of His foot there is no soundness in Him. Yes, the infernal fury of the Jews has at length triumphed: yet we renew their barbarity, crucify Him by our sins, inflicting new wounds. Most afflicted Mother of my Redeemer, I conjure you, by the pains and torments you suffered in the common cause of salvation, to obtain for me, by your powerful intercession, the pardon of my sins, and grace to deplore, with a sympathizing feeling, your and your Son's affliction. As often as I appear at the holy sacrifice of the Mass, let me embrace Thee, O my Jesus, in the interior of my heart. May I worthily receive Thee as the sacred pledge of my salvation. Amen.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

That when the dreadful trials come
For every man to hear his doom
On His right hand we may find room.

OUR CHURCH, HER CHILDREN, AND INSTITUTIONS.

Fourteenth Station.

JESUS IS LAID IN THE HOLY SEPULCHRE.

V. We adore Thee, O Lord Jesus Christ, and bless Thy holy name.

R. Because, by Thy holy cross, Thou hast redeemed the world.

THE MYSTERY.

This station represents Christ's sepulchre, where His blessed body was laid with piety and devotion. Consider the feelings of the Virgin; tears streaming from her eyes, her bosom heaving sighs. What melancholy, what wishful looks she casts on that monument, where the treasure of her soul, her Jesus, her all, lay entombed. Here lament your want of contrition for your sins, and humbly adore your deceased Lord, who, poor even in death, is buried in another's tomb. Blush at your dependence on the world, and the eager solicitude with which you labor to grasp its perishable advantages. Despise henceforth the world, lest you perish with it.

PRAYER.

Most loving Jesus! for my salvation Thou didst perform the painful journey of the cross. I adore Thee reposing in the holy sepulchre. Let me press the footsteps marked by Thee, gracious Redeemer; the paths which, through the thorns of life, conduct to the heavenly Jerusalem. Would that Thou wert entombed in my heart, that being united to Thee I might rise to a new life of grace, and persevere to the end. Grant me, in my last moments, to receive Thy precious body as the pledge of immortal life. Let my last words be Jesus and Mary, my last breath on the cross; that with a lively faith, firm hope, and ardent love, I may reign with Thee for ever and ever.

Our Father, etc. Hail Mary, etc. Glory be to the Father, etc.

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

O hear us, Mary! Jesus, hear
Our humble prayers; secure our fear
When Thou in judgment shalt appear.

Now give us sorrow, give us love,
That so prepared, we may remove
When called, to seats of bliss above.

OUR CHURCH, HER CHILDREN AND INSTITUTIONS

Conclusion.

Compassionate Jesus! behold with eyes of mercy this devotion I have endeavored to perform, in honor of Thy passion and death, in order to obtain remission of my sins, and of the pains incurred by them. Accept of it for the salvation of the living, and the eternal repose of the faithful departed, particularly for those for whom I offer it. Do not, O Jesus, suffer the ineffable price of Thy blood to be paid in vain, or my miserable soul ransomed by it, to perish. The voice of Thy blood cries louder for mercy than my crimes for vengeance. Have mercy, then, O Lord, have mercy, and spare me for Thy mercy's sake. Amen.

On returning to the Altar, recite the following prayers:

Ant. Christ became obedient for us unto death, even the death of the cross.

V. By the holy cross deliver us, O God.

R. From all our enemies.

Let us pray.

Look down, we beseech Thee, O eternal Father, on this Thy family, for which our Lord Jesus Christ was pleased to be delivered into the hands of the wicked, and to suffer the torment of the cross; who liveth and reigneth, one God in unity with Thee and the Holy Ghost, for ever and ever.

R. Amen.

Ant. O all ye, that pass by the way, attend, and see if there be grief like unto my grief.

V. Pray for us, O most sorrowful Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

We beseech Thee, O Lord Jesus Christ, that the blessed Virgin Mary, who, during Thy bitter passion, had her most holy soul pierced with the sword of sorrow, may effectually intercede for us with Thy clemency, both now and at the hour of death; who livest and reignest, one God with the Father and the Holy Ghost, for ever and ever.

R. Amen.

Then may be added for the dead, if desired, the following:

Ant. It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins.

V. Eternal rest give unto them, O Lord.

R. And let perpetual light shine upon them.

Let us pray.

O God, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed the remission of all their sins, that through pious supplications they may obtain the pardon which they have always desired: who livest and reignest one God for ever and ever.

R. Amen.

OUR CHURCH, HER CHILDREN AND INSTITUTIONS.

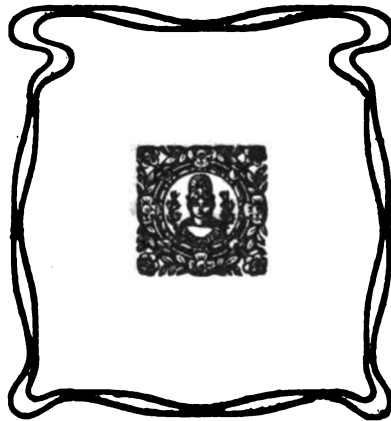
Our Father, etc. Hail Mary, etc. Glory be to the Father, etc. (*Each to be recited six times.*)

V. Jesus Christ crucified, have mercy on us.

R. Have mercy on us: O Lord, have mercy on us.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.



The Object and Spirit of the Forty Hours Devotion. Its Origin and History.

THE Forty Hours Prayer of Adoration, or, more briefly, the Forty Hours, is thus called, because during eight-and-forty hours the Blessed Sacrament is conspicuously exposed on the altar that the faithful may come and pray before it, and adore it. No pains are neglected to make this sacred rite as solemn and as devout as possible. After a solemn mass and a procession, the Blessed Sacrament is enshrined and enthroned above the altar, and around it is disposed a firmament, as it were, of countless lights, radiating from it, symbolical of the ever wakeful host of heaven, the spirits of restless life and unfading brightness, that keep watch round the seat of glory above; and then the faithful gather about the altar as about a throne, and adore in silence and in awe.

"In no other time or place," says Cardinal Wiseman, "is the sublimity of our religion so touchingly felt. No ceremony is going forward in the sanctuary, no sound of song is issuing from the choir, no voice of exhortation proceeds from the pulpit, no prayer is uttered aloud at the altar. There are hundreds there, and yet they are engaged in no congregational act of worship. Each heart and soul is alone in the midst of a multitude; each uttering its own thoughts, each feeling its own grace. Yet you are overpowered, subdued, quelled into a reverential mood, softened into a devotional spirit, forced to meditate, to feel, to pray

"Looking at the scene comes nearer to the contemplation of a heavenly vision than aught else that we know. It seems to us, as though, on these occasions, flesh and blood lost their material grossness, and were spiritualized as they passed the threshold.

"How many have spent hours in that heavenly presence where they seem to breathe the pure air of paradise. To them indeed it is 'the house of God and the gate of heaven.'

"As night closes in, will there not be danger of this worship ceasing?

"While equipages are rolling through the streets, conveying the worldly to and from places of entertainment, and long after they have ceased their din, there is one carriage at least which is busy all night with a better errand; which at stated hours may be seen to set down at the church a relay of night watchers and to take to their homes those of the preceding hour. Pious confraternities devote themselves to this, as well as to other deeds of piety, and carry on the goodly work night after night, for centuries"

The Adoration lasts night and day till towards noon of the third day when the Exposition is brought to a close with another solemn mass, a procession, and benediction.

In this country as yet, and by concession, the Exposition and Adoration does not continue during the night, and the Blessed Sacrament is removed in the evening. Sometimes a sermon is preached in the evening. In this case the subject must be the Blessed Sacrament, and during the delivery of the sermon the Blessed Sacrament must be veiled.

OUR CHURCH, HER CHILDREN AND INSTITUTIONS.

The object of this devotion of the **FORTY HOURS Adoration** of the Blessed Sacrament is to offer a solemn act of reparation to our Divine Lord for the neglect and abandonment to which His Sacred Humanity was exposed from the moment of His death on the cross till the hour of His triumphant resurrection. By it we also propose to offer to God some reparation for the sins of bad Christians in general, and in particular for the heartless neglect of which so many disloyal Catholics are guilty towards our Saviour, who dwells with us in the Blessed Sacrament; also to atone for the profanations of the holy mysteries by bad Catholics, and for the insults to which our Lord is exposed at the hands of heretics who refuse to believe in the Real Presence.

This devotion is said to have had the following origin. In the year A. D. 1537, the city of Milan, in Italy, was desolated by a plague. A similar epidemic had twelve years previously destroyed one hundred and twenty thousand of its inhabitants. It was also torn by civil discord, and oppressed by a foreign foe, whose legions surrounded it, and threatened to besiege it. The city, at that period, had ceased to belong to the duchy of Milan, Francis Sforza, the second duke of that name, having recently died without issue. The Emperor Charles the Fifth was therefore invited by the Milanese to assume its protectorship. But the King of France resolved to take upon himself the sovereignty of the duchy of Milan, on account of his relationship with the late Duke. The French King, having gathered a large army, surrounded Milan, and the herald of the French court was despatched to demand the surrender of the city. This summons the Milanese with great firmness and determination refused to obey.

There was at that time preaching the customary Lenten instructions in the famed cathedral of Milan a Capuchin friar, equally distinguished for his holiness of life and solid learning, Father Joseph di Fero. But what harvest could he expect to gather into the celestial granary from a city threatened by the invasion of a hostile army? This, however, did not dishearten or unnerve the zealous servant of God. He commenced his course of sermons and his auditory increasing each day, he was all at once enlightened by a ray of divine light — he suggested to the citizens the sublime devotion of the public adoration of our Lord Jesus Christ in the adorable Sacrament of the Eucharist, as a propitiatory offering to avert the dreadful scourge which was about to fall upon the city. The people gladly consented to so wise and holy a project, and hastened to begin the Exposition of the adorable Sacrament on Palm Sunday, at the first hour of evening. The Holy Sacrament was exposed, and not only did the Cardinal Archbishop, with the entire clergy, both secular and regular, assist at the preparatory procession, but likewise the senators of the city, all wearing sackcloth as an emblem of penance.

The Exposition was made in front of the chapel of our Lady of the Cross. There the Blessed Sacrament was conspicuously exposed, elevated upon a lofty throne which was reached by twelve steps, and surrounded by more than a hundred lights. The Cardinal Archbishop worshipped in presence of the Blessed Sacrament for the first hour, then followed the ecclesiastics according to their dignity, then the senators, and finally came the citizens divided into groups, who assembled from every quarter of the city, each bearing lighted torches. The concourse of fervent worshippers was truly wonderful. The ardent and pious Father Joseph,

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a crown of thorns upon his head, a rack such as was used to torture criminals about his neck, and a crucifix in his hand, knelt at the right side of the Blessed Sacrament, and pronounced each successive hour an earnest and moving exhortation to the assembled citizens, who in rotation presented themselves to offer their humble supplications before their divine Redeemer seated on His throne of mercy. This impressive function, having been terminated in the cathedral, was renewed with the same fervor and piety in each church in the city, in all of which Father Joseph preached. The fervent faith of the Milanese obtained through this means the removal of their enemies. The irritated feelings of the rival monarchs were changed into feelings of concord and peace; and they agreed to a truce for six months. The Dauphin, who occupied the heights above Milan, repassed the Alps, and returned into France, leaving the Milanese under the protectorship of the Emperor Charles the Fifth.

A favor so important, which had all the evidence of a miracle, animated the Milanese with sentiments of the most fervent gratitude towards our divine Redeemer, veiled in the most august Sacrament of the Altar; and from this period arose the perpetual adoration of the most adorable Sacrament, in the form now known as the Forty Hours Prayer.

It was afterwards used by St. Charles Borromeo, the holy Archbishop of Milan, as an offset to the excesses of the Carnival in that city, and as a reparation to our Lord for the scandalous conduct of those who indulged in the license which the recurrence of the Carnival annually brought about. The example of St. Charles was followed by one Italian bishop after another till the practice of this devotion at Carnival time began to be general. Pope Benedict XIV. at last made it obligatory on all the bishops of the Papal States to expose the Blessed Sacrament in the churches of their dioceses during the time of the Carnival, and granted many indulgences to all the faithful who would visit it during the Exposition, and pray before it, especially if they would also approach the sacraments.

Clement XIII. extended this devotion to the whole Church, established the regulations according to which it should be practised, and defined its object and spirit.

This devotion then began to be observed at other seasons besides that of the Carnival, and now in very many dioceses the Exposition takes place under the direction of the Ordinary in one church after another throughout the year, so that the Blessed Sacrament is always exposed in some church, and thus the faithful on earth imitate the ceaseless adoration of the blessed spirits in heaven.

The introduction of this devotion into the United States seems to have been formally inaugurated by the late Archbishop F. P. Kenrick of Baltimore.

Feeling that all the rules imposed by Pope Clement XIII. could not well be observed in this country, he petitioned Pope Pius IX. to grant some modifications. His Holiness graciously received the petition of the Archbishop, and by a Pontifical Rescript dated December 10, 1857, made the following grants:—

1. That, as long as circumstances require it, the Blessed Sacrament may be exposed to public adoration, in the form of the Forty Hours Prayer, in all the churches and oratories of the diocese of Baltimore once or twice a year, as the Archbishop may think best in the Lord, in the daytime only, and that at night it may be replaced in the tabernacle.

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2. That the procession may be omitted, even inside the church, if it cannot be properly had.

3. To all the faithful, of either sex, he grants the indulgence of ten years, and as many quarantines to be gained each day that they visit the church where the Blessed Sacrament is exposed and remain there for some time in prayer, and a plenary indulgence to all who, besides visiting the church where the Blessed Sacrament is exposed, spending there some time in prayer, also go to confession, and receive holy communion.*

4. All the altars of the church in which the Exposition takes place are declared privileged during the Exposition.

These concessions were extended to all the dioceses in the United States, in 1868, by Pope Pius IX. in answer to the petition of the Fathers of the Second Plenary Council of Baltimore.

PRAYERS FOR THE HOUR OF ADORATION DURING THE EXPOSITION OF THE MOST ADORABLE SACRAMENT.

Acts of Faith and Adoration.

1. I believe Thee, O Lord Jesus, Who art now concealed under the sacramental species, to be the only true Son of God, begotten of the Father from eternity. I believe that Thou art also the Son of the ever Blessed Virgin Mary, and that Thou wert conceived in time through the operation of the Holy Ghost, and I most humbly unite my unworthy prayers with those of Thy most holy mother, Mary, when she received Thee into her most chaste and immaculate womb.

2. Thou art, O Lord Jesus, the long expected object of the Gentiles; the desired of the just of all nations, and of all ages; the fulfillment of the ancient prophecies; the divine source of truth shadowed forth in the Old Testament. I most humbly adore Thee, with all the fervent faith of the patriarchs and prophets, and jointly with them confess Thee to be the Redeemer of the world.

3. I offer Thee, O Lord Jesus Christ, through the mediation of Thy most holy Church, the sacred hymn of praise chanted by the angelic host, at the moment of Thy sacred birth: "Glory be to God in the highest, and peace on earth to men of good will," together with the simple and devout homage of the shepherds at the crib; and I unite them with the fervent adoration of the Magi, who acknowledged Thee to be the true King of the Jews.

4. O true and only Light of the world, which puts to flight all darkness and error, I most humbly adore Thee, with the same holy affection and joy with which the holy old man, Simeon, received Thee into his arms; and I devoutly thank Thee for having permitted me to receive the Holy Communion into my unworthy heart.

5. In this most divine Sacrament, O my Lord Jesus, Thou dost perpetuate constantly the prodigies that Thou didst work during Thy mortal life, restoring the sick, bringing the dead to life, bestowing Thy gifts and graces upon all who approach Thee. I come to Thee, O Lord, to offer my adoration and thanksgiving to Thee, Who alone art the true source of every blessing.

* * It is not necessary to go to confession or receive holy communion in the church where the Blessed Sacrament is exposed, and the confession may be made the day before the Exposition begins.

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6. O divine Lord Jesus, great Teacher of humility, of poverty, of patience, of charity, and of every perfect virtue, O what heavenly instruction Thou vouchsafest to give me in this divine Sacrament, which is justly considered to be the abridgment of Thy divine doctrine and of Thy most holy life. I most humbly adore Thee, O Source of unerring truth, and infallible Guide to heaven!

7. Most holy soul of my Lord Jesus, humbled, afflicted, and tortured for the love of me! virginal body, tormented, bruised, and outraged for my infidelities; most precious blood, shed even to the last drop for my redemption! I, although most unworthy, humbly unite my adorations with those of the ever Blessed Virgin Mary, Thy most sacred mother, while she stood overwhelmed with affliction beneath Thy ever adorable and all saving Cross.

8. O Lord Jesus, Conqueror of death, who didst rise again to life for our sanctification, increase my faith, as Thou formerly didst animate the faith of Thy apostles, in order that all my thoughts and desires, being freed from every earthly affection, may always be turned towards that glorious life into which were received the first-born of Thy elect.

9. Insomuch as Thou art humbled for our sakes in this most august Sacrament, O divine Lord Jesus, by so much also art Thou exalted to the infinite majesty and splendor of Thy heavenly Father, sitting now at His right hand! I most humbly unite with the Church in heaven, as well as the Church militant upon earth, to praise and bless Thee with all the fervor of my heart.

10. O supreme Arbiter of the living and the dead, most loving Lord Jesus, I humbly adore Thee with fear and trembling, on account of that hidden judgment which Thou dost exercise in this divine Sacrament, which confers eternal bliss upon all who worthily receive it, while it brings everlasting damnation to those who unworthily approach it. Grant, O divine Lord, that, receiving it always with purity of heart and a fervent faith during life, I may one day hear from Thy ever adorable lips the blessed invitation to life everlasting.

Acts of Hope and Desire.

1. O Divine and Living Bread, descended from heaven to be the sustenance of my unworthy soul; Thou alone canst obtain for me the life of grace! grant that I may always nourish myself with Thee in life, spiritually and temporally!

2. O Celestial Food of the strong! I expect to find in Thee, and only in Thee, power to strengthen my weakness and to enable me to walk steadily in the path which leads to heaven!

3. O Mystical Vine! that sustains and consoles Thy chaste spouses, destroy in me the impure lusts of the flesh; and grant me the grace to be preserved spotless and undefiled in the midst of the temptations of the world.

4. O Heavenly Manna! which satiates every taste, even such as are the most refined; shed bitterness around all the false pleasures of this world, and make me seek the life of the truly just.

5. O All-Powerful Physician! Who in the ever adorable Sacrament of the Altar hast provided a certain cure for all our diseases; speak but one word to my sickly soul, and it will instantly be healed.

6. O Good Shepherd! Who hast offered Thy sacred life to save Thy flock, seek,

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in mercy, this lost sheep, and bear it upon Thy loving shoulders in the true sheep-fold, and never permit the enemy to allure it from Thy most tender service.

7. O King and Lord of our souls: ransom me from the accursed bondage of Satan, with the inestimable price of Thy most precious blood, that both in life and in death I may be entirely Thine.

8. O Lord Jesus Christ! chosen Intercessor of Thy heavenly Father, Thou art the Holy One by excellence! I acknowledge that my sins deserve punishment; but Thy voice is still more powerful, and I humbly hope it will obtain my pardon.

9. O supreme Pontiff! holy, undefiled, and exalted above the highest heavens, who offerest continually upon our altars, and likewise in heaven, the all-atoning sacrifice, consummated for our redemption upon the cross, I most humbly present myself before the throne of Thy divine Father, in union with Thy adorable self,—base and unworthy in every respect though I be, — feeling certain that I will thus obtain help in all my spiritual necessities.

10. O Lord of indescribable majesty and glory! thus veiled for our sanctification in the most august and adorable Sacrament of the Altar, grant, I most humbly implore Thee, that I may henceforward live concealed from the world and from myself, in the perpetual anticipation of Thy coming upon the last day in power and majesty; and deserve through these means to share in the happy lot of the blessed.

Acts of Love and Oblation.

1. O unspeakable mystery of the love of God for sinful man! what should hinder me from loving Thee with all my heart, with all my soul, and with all my strength?

2. O adorable Lord, mighty in power, in wisdom, and in goodness! Thou hast been prodigal of all Thy precious treasures, that Thou mightest enrich us with this divine Sacrament. What, then, can I offer Thee in compensation for so stupendous a gift?

3. By a miracle the most sublime, Thou changest bread into Thy ever adorable body, and wine into Thy sacred blood, in order to become my food and drink; oh! change the hardness of my sinful heart into an equal tenderness and fervent love for Thee!

4. O most sacred Lord Jesus! upon the self-same night in which all the powers of darkness and of Thy earthly persecutors were exercised to put Thee to death, Thou didst bequeath to us, ungrateful sinners, this exalted proof of Thy infinite love. O how greatly has Thy inexhaustible charity triumphed over our base perfidy!

5. O most wonderful and hidden union of my Lord Jesus with my weak nature! I am, as it were, united in spirit with Him; O who can separate me from the love of my divine Lord!

6. My beloved with me and I with Him! the Lord Jesus liveth in me and I in Him! may, then, all my life be united in service to my divine Lord, until death unite me with Him forever!

7. The union perfected in the communion of Thy adorable flesh nourishes in my frame the holy seeds of my future resurrection. Alas! why cannot I subdue

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entirely all my base and unworthy passions, in order to merit so exalted a dignity?

8. O Proof the most certain of my happy immortality in the glory of the heavenly paradise, grant that I may never forfeit so inestimable a joy!

9. O sweet Bond of charity! which unitest all the faithful in one communion, vouchsafe to make us but one body and one soul, so that we may ever praise, bless, and love Thee upon earth, in order that we may equally desire to be allowed to praise, bless, and glorify Thee in heaven!

10. O divine Fire of celestial charity! that came from heaven to earth, to inflame mankind with Thy holy love, we beseech Thee to diffuse Thy sacred love upon all the children of the Church, that they may be inflamed with that same ardent love which is felt by the blessed inhabitants of heaven.

Our Lord Jesus, the Lamb of God.

1. O Lamb of God! that takest away the sins of the world, have mercy upon all unhappy sinners, enable them to feel their misery, give them a sincere contrition for their sins, cleanse them from every imperfection, by the virtue of this most precious blood which Thou, O Holy and Immaculate Holocaust, hast shed for them, in order that they may deserve to seat themselves at Thy heavenly banquet with stainless souls.

2. O Lamb of God, who, through the efficacy of Thy sacred blood, hast obtained for us every grace, that we may be preserved from sin, vouchsafe to strengthen us all in the paths of justice, sustain us in danger, render us unconquerable in our temptations, support us in the hours of affliction, and preserve us faithful in all trials, that we may more frequently be united with Thee in the divine Sacrament of the Altar, and deserve, in our latest moments, to receive the holy Viaticum, and merit the inestimable gift of holy perseverance.

3. O Lamb of God! Who brought down true peace upon the earth, and merited for us the happiness of eternal peace in heaven, vouchsafe to protect Thy holy Church, defend it against Thy enemies, and sustain with Thy divine aid its temporal Head, together with all the bishops and ministers of the sanctuary, as well as all classes of the community! pour forth Thy holy benediction upon us all, removing far from us all wars, enmities, and disagreements in our families! and diffuse order, peace, and harmony amongst us, that, our hearts being united with Thee and with our neighbors, we may deserve to rest one day tranquilly upon Thy tender and loving bosom forever!

Act of Divine Faith.

O supreme and ever adorable Majesty, who didst create me in order to honor, love, and serve Thee upon earth, and, finally, to reign with Thee in heaven, behold me most humbly prostrate before Thy sacred throne to offer Thee my most humble adorations, and to acknowledge Thee most devoutly for my true God, the one only ruler of the world, the beginning of my being, the single object of my longing, the supreme source of all my happiness, and the only fountain from which flows the waters of everlasting life! I adore Thee with unbounded respect, and submit my mind to receive all the sacred truths which Thou hast revealed. I believe all

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that the holy Roman Catholic Church proposes to my belief, and reject all that she condemns. I obediently admit and acknowledge whatsoever she teaches, and desire to end my life in submissive communion with her whom I recognize as my true spiritual mother. I believe in a particular manner the truths she requires me to believe, and am willing to defend and sustain them at the sacrifice of my life, — viz., that there is but one God in three persons, equally distinct in all their attributes, but possessing the same qualities, the Father, the Son, and the Holy Ghost; that this great God has created all things which exist; that He guides and sustains everything; that He will pronounce a final judgment upon all that have ever lived upon earth, and that He will reward the good and punish the wicked according to their deeds, with everlasting punishments or rewards. I believe that our Lord Jesus Christ, the Incarnate Word, His ever adorable Son, is true God and true man; that He has existed with His divine Father from all eternity; that He was begotten in time as man, of the most holy Virgin Mary, His true mother. I believe that He came into the world to enlighten us by His doctrine, to edify and instruct us by His example, to redeem us by His death, to enrich us through His mercies, to purify us by His grace, and to impart to us supreme happiness by His glory. I believe that the soul of man is immortal, that the grace of God is essential to our salvation, and that our adorable Redeemer instituted seven sacraments for the sanctification of our souls. I believe that our divine Saviour is truly and substantially present in the most august and venerable Sacrament of the Altar, that it really contains His most sacred body, His blood, His soul, His humanity, and His divinity; and that whosoever eats it unworthily, eats and drinks his own condemnation. I believe with the most unbounded confidence these truths, and all others proposed to my belief, because Thou, O Lord, hast revealed them, and because Thou art infinite wisdom, and the supreme source of everlasting truth. Thou, O Lord, canst not be deceived in Thy judgments, nor yet canst Thou lead Thy creatures into error.

Act of Hope.

O God of mercy and charity, infinite Abyss of bounty, and overflowing Fountain of divine forgiveness, I distrust myself, but hope for all mercy from Thee, because Thy clemency immeasurably exceeds my transgressions. I feel terrified at the sight of Thy justice, but I am restored to confidence when I reflect upon Thy inexhaustible charity; and in this attribute I take refuge. Whenever I reflect upon my many wanderings, I am overcome with fear, but when I call to mind all the bitter sufferings Thou didst endure for me, and Thy infinite merits, which are all Thine own and which cannot be gainsaid, O my divine Redeemer, I feel in my poor heart a ray of hope and of courage; for Thou hast offered Thy life in atonement for my sins, and hast promised me a full forgiveness, if I have a contrite and repentant heart, and that I now most fervently and humbly present to Thee. Casting my eyes upon my own wretchedness, I acknowledge myself unworthy of so many favors. But when I reflect upon Thy inexhaustible mercy, when I think that Thou art the source and origin of my being, that I am the labor of Thy divine hands, the breath of Thy sacred lips, the sigh of Thy sacred heart, the inestimable price of Thy ever adorable blood and cruel death; these seem to me great and

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powerful motives to hope for all things. Ah, yes, my God, I feel that Thou hast firmly planted this hope in my breast. Thou hast assured it to me many times by Thy prophets, saying that in the same moment in which the sinner rebels against Thee, Thou turnest upon him a look of pity, and the instant in which he feels repentant, at that moment Thou no longer rememberest them; so that, with his first penitential sighs and tears, Thou answerest his supplications. And then, O Lord, Thou never rejectest a contrite and humble heart. O my God and my Father, I, alas! have not until the present moment truly known Thee! I have conceived a terrifying opinion of Thy justice, but now I have learned the depth of Thy divine mercy. No matter how grievous has been the weight of my crimes, they cannot equal the extent of Thy all-merciful charity. However desolate my spirit may become, I will hope in Thy loving mercy; and whenever I fall into any abyss of affliction, I will invoke Thy all-boundless clemency, and reject every temptation to despair. Ah: do not, most dear Lord, permit me to be shipwrecked in the bark of despair, like Cain and Judas. Defend me, I implore Thee, from such an outrage against the Holy Spirit. Grant, also, I beg of Thee, that I may be armed against all vain presumption of Thy mercy, as well as of despair of the pardon of my sins, that I may never yield unhappily to one or other of these excesses.

Act of Love.

O God of my heart! O Beloved of my soul! why cannot I love Thee always! Can there be a greater happiness than to love Thee? Can there be a greater misfortune than not to love Thee? Canst Thou threaten me with a greater punishment than to deprive me of Thy love? How is it possible not to love a God infinitely good, a God who has loved us without any reward, affectionately and constantly, a God Who is infinitely holy, a God of boundless perfections, a God Who has conferred upon us immeasurable blessings, a God Who desires to render us holy and blessed only by His divine grace; — and yet I do not seem to experience within my heart even the slightest spark of divine love. I am all inflamed with impure affection towards creatures, and indifferent to Thy service; I am proud, passionate, envious, hasty, immortalized, and slothful; my faith is weak, my hope inconstant; I cannot endure any trial; how then can I expect salvation while I live thus? O my God, how long wilt Thou neglect this wretched creature? Too late to have loved Thee, O beauty ever ancient, and yet always new! But grant, O Lord, that I may no longer feel languor in serving Thee, in praising Thee, or in loving Thee! I humbly entreat Thee, from this moment, to remove me from this world, rather than allow me to live without loving Thee. Ah! from this hour, I will, by the aid of Thy most holy grace, think only of Thee, desire only Thee, labor for Thee alone, and breathe purely for Thy service.

Act of Contrition.

There can be no greater subject for wonder, O divine Lord, than the consideration of the extraordinary meekness with which Thou hast endured my amazing insolence in the outrages I have so frequently offered to Thy divine Majesty. However, as a slight reparation, I now come most humbly to adore Thee, seated as Thou art in this temple, upon Thy throne, surrounded by a countless host of angels

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and blessed spirits. They, contemplating Thy infinite power, tremble with awe and reverence, and without ceasing repeat exultingly, "Holy! Holy! Holy! Lord God of Hosts! Blessed is He who cometh in the name of the Lord!" And not satisfied with this act of homage, they veil their faces, and, prostrating themselves before Thy supreme Majesty, acknowledge themselves as unworthy to appear before Thy throne. But I, a wretched worm of the earth, whilst Thou art thus recognized and adored, at least with reverence and love, I, a most miserable being, continue to outrage Thee. Alas! nothing can exceed my wickedness in thus offending Thee, or prove more efficaciously Thy mercy in thus patiently bearing with me. Whenever I am so unhappy as to fall into sin, I do not deserve that this earth of ours should any longer hold me, that the wonderful works of nature should any longer contribute to my happiness, that the sun should shed his blessed beams upon me, but rather that he should consume me with his burning rays when I happen to be beneath their influence. Yet Thou, O merciful Redeemer, dost tender me forgiveness, and art the first to make me overtures of reconciliation. O wonderful clemency! O meekness incomprehensible! Listen, O ye saints of the celestial kingdom, to my most humble resolution. In order to correspond, however inadequately, to such great love, I promise, with the help of divine grace, that deep and fathomless as is the abyss of hell, so equally enduring shall be my hatred and detestation of sin, and merely because it is an outrage to the majesty of my divine Creator. Not all the powers of this world, with the help of the divine assistance will be able to cause me to relapse into it, even though I should feel certain that I would never be punished. In all the days which yet remain to me in life, I desire to attach myself only to Thee, O divine Lord, because Thou alone art the source of happiness. These eyes, O Lord, these faithless hands, this wretched tongue, this miserable body of corruption, which have formerly been the instruments of so many crimes, I desire may henceforward be the medium of my true contrition! And I most humbly supplicate Thee, O divine Redeemer, that, for the glory and honor of Thy adorable name, and in virtue of Thy divine assurance to aid us in our good resolutions, Thou wilt grant that I may faithfully fulfil them all. Join mercy to mercy; change, I implore Thee, my sinful heart, in order that great as have been in former days my errors and wanderings, equally great also may be my zeal for the extension of our Holy Religion for the remainder of my life, beginning now, and ending only in eternity.

Act of Adoration and Praise.

Acknowledging, O Lord, the extent of Thy almighty power, and awe-struck in contemplating the exalted glory of Thy infinite majesty, I most humbly prostrate myself before Thy sacramental throne. I adore Thee, here present, O living God, as my first beginning; I worship Thee, with the most profound veneration, O my God, king of kings, sovereign ruler of all centuries, creator and judge of the entire human race! I adore Thee most humbly, O God of all power, infinite, supreme, everlasting, immortal, indescribable, and incomprehensible! The entire world in Thy sight appears but as a grain of sand upon the sea-shore, or like a glistening drop of dew that falls in the morning upon the fields. Thou art, O Lord, a being of whose majesty no mortal can form a just idea; Thou alone, O Lord of glory.

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canst fathom and appreciate Thy own greatness; Thou art the origin of all created objects, and by Thy power alone all things in nature exist. Thou art the sacred fountain from whose perennial source every blessing flows, and which maintains itself solely by its own divine power. Thou O Lord, art the commencement, the end, the foundation of all that possesses life, the centre of all creation, and hast not nor canst have any limit. Thou art the divine author of all that I behold in nature, pure and holy in Thy essence, creating from nothing all that has existence. Thou alone art the source of true beauty, which embellishes all that is comely; the true origin of all happiness, the principle of all that is valuable. Thou didst create the sun to give light to the earth, heat to warm Thy creatures, water to refresh them, bread to nourish them, all that the earth produces for their sustenance, and all that is lovely in nature to gladden their hearts; and, finally, Thou art a being incomprehensible, yet seeing everything; invisible, yet beholding all things; indivisible, yet uniting all things; inapproachable, yet ruling all things; eternal, yet giving life to all things; immovable, yet animating all things; unchangeable, yet ever altering all things else. Thou dwellest within Thy own essence; Thou hast Thy happiness within Thyself. Thou art sufficient for Thyself, and findest all within Thyself; everlasting, yet without duration; all and entire, but without division. Thou art in every place without being separated; abiding in everything, and yet not enclosed; removed from Thy creatures and yet not distant. Thou art higher than all created objects, yet not exalted. Thou art beneath everything and yet not humbled. In Thee I live, I dwell, I move. In Thee I rest. I am always with Thee, and Thou art constantly with me. And notwithstanding all this, I do not think sufficiently of Thee. I feel animated with but little love for Thee. I think of myself only, I am only solicitous for my own requirements. O dreadful injustice, O intolerable ingratitude! Thy essence is goodness itself; Thy greatness is majesty; Thy life is fruitfulness; Thy wisdom is just. Thou sanctifiest the will, enlightenest the mind; Thy only disposition is to love. Thou art ever present, yet never seen; always in motion, yet ever calm; always giving away Thy treasures, yet ever equally wealthy. Thou art, O Lord, goodness without envy; beauty without defect; perfection without blemish; wisdom without false judgment; strength without weakness; plenty without want; glory without imperfection; happiness without alloy; and peace without uneasiness. But, with all these attributes, how little, O Lord, do I love Thee! And yet Thou possessest within Thy own essence every source of blessing, and I have not discovered outside of Thee aught else capable of giving me the least happiness. Alas! my heart is strangely covetous, not to be satisfied, with Thee, O most merciful Redeemer, and grievously in error not to repose in Thee alone all its felicity. O my Lord and my God, I love Thee now above all created objects! I desire to love Thee with all my heart, because Thou alone art my joy, supreme source of pleasure, the beginning of my being, the centre of my happiness. I will seek for nothing outside of Thy divine love. In Thee alone shall I in future find all that I can desire.

Familiar Conversation with Our Lord Jesus Christ.

O Lord Jesus, infinitely amiable, Thou art the most beautiful amongst the children of men, the most powerful of monarchs, the most loving of parents, the

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most faithful of friends, the most indulgent of masters, the most tender of spouses, a pastor the most anxious and the most watchful! Thou hast solicitude for all my wants, governing all things by Thy wisdom, shielding me by Thy omnipotent power. Thou art the shepherd that leads me into rich and luxuriant pastures, where I find abundance of healthy food; Thou openest for my heart this fount of living water, which alone can slake my thirst; Thou healest me when I am sick, protectest me when I am wronged; Thou raisest me up when I am trampled upon, seekest me out and ledest me back when I have gone astray; Thou didst, for my sake, descend from heaven and become man, endure sorrow, and finally suffer death. For me Thou didst humble Thyself to become an infant, poor and destitute; Thou didst undergo painful labors during a period of three and thirty years; sufferedst every kind of insult and outrage; and in fine, didst pour out Thy most adorable blood, even to the last drop. Not a thorn belonging to Thy martyr's crown, none of the wounds inflicted upon Thy adorable body, not an instant of Thy sad sufferings and bitter agony upon the cross, that do not belong to me. Thou didst leave Thy place in heaven to suffer and die for my salvation; Thou hast always a tender watchfulness over me now, and hast given charge to Thy angels to guard me, — they descending upon the earth for this single purpose, to become my guides, my protectors, my companions, and my support. Thou knockest constantly at the door of my unworthy heart, in order to enter it and render it perfectly happy by uniting it to Thine! And I should be, O Lord, the most ungrateful, the most abandoned of men, not to offer my humble heart to Thee, and consecrate it entirely to Thy service. How is it possible not to love Thee, who art so bountiful a father, so faithful a friend, so powerful a king, a pastor so loving, a master so indulgent, a spouse so tender and so perfect! Yet notwithstanding all my obligations, I love Thee so little, or, rather, do not love Thee at all; for I basely violate Thy sacred laws, and also sin against my neighbor, who is so precious in Thy sight; and when, in addition, to all these reasons to influence my fidelity, all mankind are certain that their actions, even the most secret, are manifest to Thy all-seeing eye, I do not even spend a thought upon Thee, nor do I anything to promote Thy glory. I cannot even remain for the brief space of *one hour* in Thy ever adorable presence without being distracted, if not irreverent, when all my senses should be fully recollected; and I constantly prefer to Thy most tender yoke the accursed slavery of the devil. If I love Thee it is with a cold affection, more apparent than real, more by my lips than by my meritorious deeds. O love above all love, O most Sacred Heart, exalted above all hearts, grant that I may love Thee as Thou deservest to be loved, and even as Thou hast vouchsafed to love me, though so unworthy. Cursed be he who does not love Thee, O merciful Lord Jesus Christ, Thee to whom no created being can be compared.

Act of Supplication.

O merciful God! grant me the grace to love with fervor what and only what pleases Thee. Vouchsafe to regulate the condition of my future life; grant that I may know what I should do; and give me, O Lord, the grace to fulfil it in the manner which may best suit the future well-being of my soul. Grant that I may be always faithful to Thee in prosperity as in adversity; in joy as in sorrow; that I may have

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no anxiety to please or displease other than Thee, O Lord; that so from Thy bounty, that I may seek no happiness outside of Thee; render agreeable, if it please Thee, O Lord, every toil that I undergo for love of Thee, and make burthensome every pleasure that I seek unconnected with Thee. Grant me the grace, O Lord, to raise my heart to Thee; and whenever I may have the misfortune to fall into sin, grant me strength to return quickly to Thy service, with a sincere desire to amend. Grant, O most merciful Lord that I may become obedient, poor in spirit, chaste, patient, and sincerely humble. Grant that I may rejoice in moderation, and that I may sustain my trials without murmuring. Grant that I may be thoughtful without severity, joyous without levity, timid without despair, and prudent without deceit. Grant that I may do good without ostentation; that I may correct my neighbor without harshness or pride; that I may give edification by my conversation and good example without affectation. Give me, O good and merciful Redeemer, a heart ever watchful, that no subtle or dangerous fancy may turn away my thoughts from Thy service. Grant me a noble and generous spirit, that no base affection may ever gain the ascendancy over me; a just heart, in order that no deceitful intention may bind or overthrow it; a heart altogether free, innocent, and sufficiently strong not to succumb to any irregular or disgraceful passion. Grant me, I beseech Thee, O Lord, intelligence that I may understand, wisdom that I may discover, and grace that I may follow the life which pleases Thee. Grant that I may deserve to be made a participator in Thy sorrows, through the means of penance, in order that I may pass through this life of exile in Thy friendship, by means of Thy holy grace, and deserve one day to enjoy the blissful vision of Thy sublime glory, O good Lord Jesus, who with the Father and the Holy Ghost liveth and reigneth, one God, world without end. Amen.

An Abridgment of all the Acts of Religion.

My God, I believe in Thee, do Thou strengthen my faith; I hope in Thee, confirm my hope; I love Thee, increase my love; I am sorry for having offended Thee, grant me a deeper sorrow; I adore Thee as my first beginning, I aspire to Thee as my last end, I thank Thee as my constant benefactor, I call upon Thee as my true and almighty protector.

My God, vouchsafe to direct me by Thy wisdom, to govern me by Thy clemency, and to shelter me by Thy omnipotence, in order that I may be altogether Thy servant, in conformity to the promises I made at my baptism, when I renounced the devil and his works, the world with its false charms, and the flesh, with all its concupiscences. I consecrate to Thee all my thoughts, my words, my actions, and my humble sufferings, promising from this time forward to think only of Thee, to speak but of Thee, to labor solely for Thy honor, and to suffer for Thy name's sake alone. Lord, I desire only what is conformable to Thy own merciful desires, that it may be accomplished in the manner Thou wishest, and in the time Thou orderest, and I form this wish because such is Thy adorable will. My God, enlighten my understanding, inflame my will, cleanse my heart, and remove every stain from my soul. Strengthen me, O Lord, to punish myself for my past infidelities, to overcome future temptations, to subdue my predominant passion, and to practise faithfully the virtues which are necessary to work out my salvation.

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Grant that my heart may love above all things Thy boundless goodness, and that through a sincere love of Thee I may love my neighbor, detest my sins, and despise the world. Render me, O Lord, humble and submissive to my superiors, considerate towards my inferiors, patient towards my equals, charitable and indulgent towards my enemies. Vouchsafe me Thy divine help to overcome the desire for pleasure by mortification, meanness by liberality, anger by meekness, pride by humility, coldness by fervor. My God, grant me prudence in my undertakings, fortitude in danger, patience in trials, and humility in every fortunate occurrence. Grant that I may ever be fervent in prayer, temperate in living, diligent in my employments, and faithful to all my good resolutions. Vouchsafe me Thy help to overcome my evil habits, and strength to conform my conduct to the inspirations of grace, that I may observe Thy commandments, and finally deserve eternal salvation. My God, grant me the grace to keep ever before my mind the miseries of this world, the happiness of heaven, the shortness of time, and the duration of eternity. Finally, O Lord, grant me the grace to prepare worthily for death, by a salutary fear of Thy judgments, that I may escape hell, and deserve paradise, as I most humbly desire and hope I may do, through the all-powerful merits of our Lord Jesus Christ, to Whom, in union with the Father and the Holy Ghost, be honor, praise, and glory for ever and ever. Amen.



QUESTIONS OF CATHOLIC FAITH.

A collection of timely questions and answers of interest to both old and young.

How should we hear Mass?

With the greatest respect, attention and devotion, it being one of the most important acts of the Christian life.

What is the Church?

It is the temple of the living God, not merely because it is dedicated to His service, but because He dwells therein. It is at all times holy, and is therefore always to be entered with the respect due to the house of God.

What significance has the Holy Sacrifice of the Mass?

The sacrifice of the Mass and the Sacrifice of the Cross are essentially one and the same, the only difference being in the manner in which the Sacrifice is offered.

Wherein does this difference consist?

Jesus Christ offered Himself on the Cross in a bloody manner; that is, He suffered, bled, and died; while in the Holy Mass He offers Himself in an unbloody manner, that is, without suffering, bleeding or dying.

Is it important to attend Mass?

So important, that the Church pronounces him guilty of mortal sin who wilfully neglects to hear Mass on Sundays or Holy Days of Obligation.

What should we do, when we are not reading our prayer book at Mass?

We should keep our eyes fixed on the altar on which the Adorable Sacrifice is offered, and never gaze thoughtlessly about the Church, or engage in conversation.

Why do we observe the Ember Days?

To consecrate to God the four seasons of the year by penance; to obtain His blessing on the fruits of the earth, and to beg of Him worthy ministers of the Church.

What ceremony generally takes place on Ember Saturday?

The ordination of clergymen.

What is the meaning of the word Alleluia?

It is derived from the Hebrew, and means "Praise the Lord." In the Apocalypse, St. John mentions that he heard the angels singing it in heaven.

What is attrition?

It is an imperfect sorrow for sin.

What are the motives of attrition?

The fear of hell, the loss of heaven, the turpitude of sin. The sorrow which makes a man renounce sin because he is afraid of hell, while at the same time he would be ready to offend God if he could do so without incurring the penalty.

What does the baptismal name signify?

That the baptized person has become a new creature in Christ.

What is the meaning of the words *Benedicamus Domino*?

Let us bless the Lord.

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What is the birretta?

A square cap with three or sometimes four projecting corners rising from its crown. It is worn by the priest as he approaches the altar to say Mass. The birretta worn by the Pope is white; that of a cardinal red; bishop's, purple.

What are the cardinal virtues?

Prudence, justice, fortitude and temperance.

What does the word casuistry mean?

The science which deals with cases of conscience.

What is a catechist?

A name originally given to those who instructed persons preparing for baptism.

When are white vestments used at Mass?

On all feasts of our Lord, of confessors and virgins, to signify their spotless innocence.

When are red vestments used?

On the festival of the Holy Ghost, Who, in the form of fiery tongues, descended on the apostles, and on the festivals of the apostles and martyrs, because they shed their blood for religion.

When are purple or violet vestments used?

In times of mourning, Lent, Advent, etc.

When are green vestments used?

On Sundays on which the proper office is said.

When are black vestments used?

In Masses for the dead, and on Good Friday.

Why do we make a reverence to the Altar?

Because it is the seat of Divine mysteries, and a figure of Christ, Who is not only our Priest and Sacrifice, but our altar, too, as we offer our prayers and sacrifices through Him.

Why is there always a crucifix on the altar?

Because the Mass is said in remembrance of Christ's passion and death, and priest and people may have before their eyes, during the sacrifice, the image that reminds them of His passion and death.

Why are candles lighted upon the altar during Mass?

To honor the victory and triumphs of Jesus Christ which there is celebrated, as tokens of our joy and His glory.

Why is the little bell rung at intervals during the Mass?

To direct the attention of the faithful to certain events in this great Sacrifice, and also to warn those who cannot see the priest of the particular parts of the passion they are celebrating.

Why is Mass celebrated in Latin?

Because it is the ancient language of the Church and for a greater uniformity in the public worship so that a Christian, in whatever country he may be, may still find the liturgy performed in the same manner.

LESSON XIII., Matt. xv. 21-31.

Who was Aaron?

He was brother of Moses, and the first high priest of the Jews.

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What does the word anathema signify?

It means the devoting of an animal, person or place to destruction.

What does antichrist mean?

A false teacher, hostile to the Church of Christ, and to the precepts and spirit of His religion.

Who were first called the apostles?

The twelve chief disciples of our Lord.

What was the Ark?

A vessel constructed by Noah, at God's command, for the preservation of himself and family, and a stock of various animals, etc., when the earth was devastated by the flood.

What is atonement?

This word means reconciliation, satisfaction, reparation, or expiation.

What was the greatest atonement ever made?

The great atonement made for sin by the sacrifice of our Lord Jesus Christ, upon the cross.

Who were the catechumens?

Those who were being instructed and prepared for baptism.

What is a catafalque?

An erection like a bier placed during Masses of the dead, when the corpse itself is not there, in the center of the church, surrounded with candles, and covered with black cloth.

Who is the celebrant of the Mass?

The priest who actually offers Mass, as distinct from others who assist him in doing so.

What is the chasuble?

The chief garment of a priest celebrating Mass. It is worn outside the other vestments.

What is the chrism?

Olive oil mixed with balm, blessed by the bishop and used by the Church in confirmation as well as in baptism, ordination, consecration of churches, etc.

What does the oil and balm signify?

The oil signifies the fulness of grace; the balm, incorruption, and the "good odor of Christ."

What are the six principal commandments of the Church?

1. To keep Sundays and holydays of obligation holy, by hearing Mass, and resting from servile work. 2. To keep the days of fasting and abstinence appointed by the Church. 3. To go to confession at least once a year. 4. To receive the Blessed Sacrament at least once a year, and that at Easter. 5. To contribute to the support of our pastors. 6. Not to marry within certain degrees of kindred; not to solemnize marriage at the forbidden times.

What is a conclave?

The term is applied both to the place where the Cardinals assemble for the selection of a new Pope, and to the assembly itself.

Who were the Evangelists?

The authors of the gospels, Matthew, Mark, Luke and John.

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What is the meaning of the word *Feria*?

It is a name given in the ecclesiastical calendar to all days of the week except Sunday and Saturday.

What is the frontal of the altar?

An embroidered cloth which often covers the front side of the altar. The color varies with the feast or season.

What is the girdle?

A cord with which the priest binds his alb. It is the symbol of continence and self-restraint.

What is the gradual?

An antiphon sung after the Epistle, and so called because it was sung on the altar steps. It is also called the responsory.

What is the gremiale?

A piece of cloth, adorned with gold or silver lace, which is placed on the bishop's lap when he sits in celebrating Mass or conferring orders.

What is the humeral veil?

An oblong scarf of the same material as the vestments worn by the sub-deacon at High Mass, when he holds the paten, between the Offertory and *Pater Noster*; by the priest when he raises the monstrance to give benediction with the Blessed Sacrament: and by priests and deacons when they remove the Blessed Sacrament from one place to another, or carry it in procession.

What is the Hypostatic Union?

The union of Christ's human nature to the hypostasis or person of God the Word.

What is a concordat?

A treaty between the Holy See and a secular state, touching the conservation and promotion of the interests of religion in that state.

What is a confraternity?

An association, generally of laymen, having some work of devotion, charity or instruction for its object, undertaken for the glory of God.

What is the corporal used at Mass?

The linen cloth on which the body of Christ is consecrated.

What is the credence used at High Mass?

A table on which the cruets with wine and water, etc., are placed, and from which they are taken when required for use in the function. It should be on the epistle side of the altar.

What does the word *disalced* mean, practised by certain religious orders?

Going without shoes — barefoot.

What is dogma, in its theological sense?

A truth contained in the Word of God, written or unwritten.

What is the dove a symbol of?

The Holy Ghost, Who appeared at Christ's Baptism under that form.

What is an encyclical in the ecclesiastical sense?

It is a letter addressed by the Pope to all the bishops of the Church on certain occasions.

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DEVOTION FOR EACH DAY OF THE WEEK.

SUNDAY, the Holy Trinity.
Monday, the Souls in Purgatory.
Tuesday, the Guardian Angels.
Wednesday, St. Joseph.
Thursday, the Blessed Sacrament.
Friday, the Sacred Heart and the Passion.
Saturday, the Blessed Virgin.

JANUARY, MONTH OF THE INFANT JESUS.

JANUARY had originally twenty-nine days, and Julius Cæsar added two more. It was called by the Saxons *Æfter-Yula*, or After-Christmas. The Greeks called it *Anthesterion*, which means flowery, from the quantities of flowers used at the feast of Bacchus, which was celebrated in this month. It was known by the Scandinavians as the month of Thor. The present name, January, is derived from the Latin, Janus, who was called by the ancients, "the door-keeper of heaven." The name indicates that it is the gate of the year. The church has dedicated this month to the Holy Infancy of Our Redeemer. The year now begun may be the last of your life. Were a voice from heaven to give you such a warning, how would you regard this last year? With what duties would it be filled, and what preparations you would make! It would be wise for us to act as if this was going to be the last year of our life on earth. Let every day be spent so that they may bear to heaven for us the record of duties done, and preparations made for our final departure. Remember, "each day, each week, each month, each year, is a new chance given you by God."

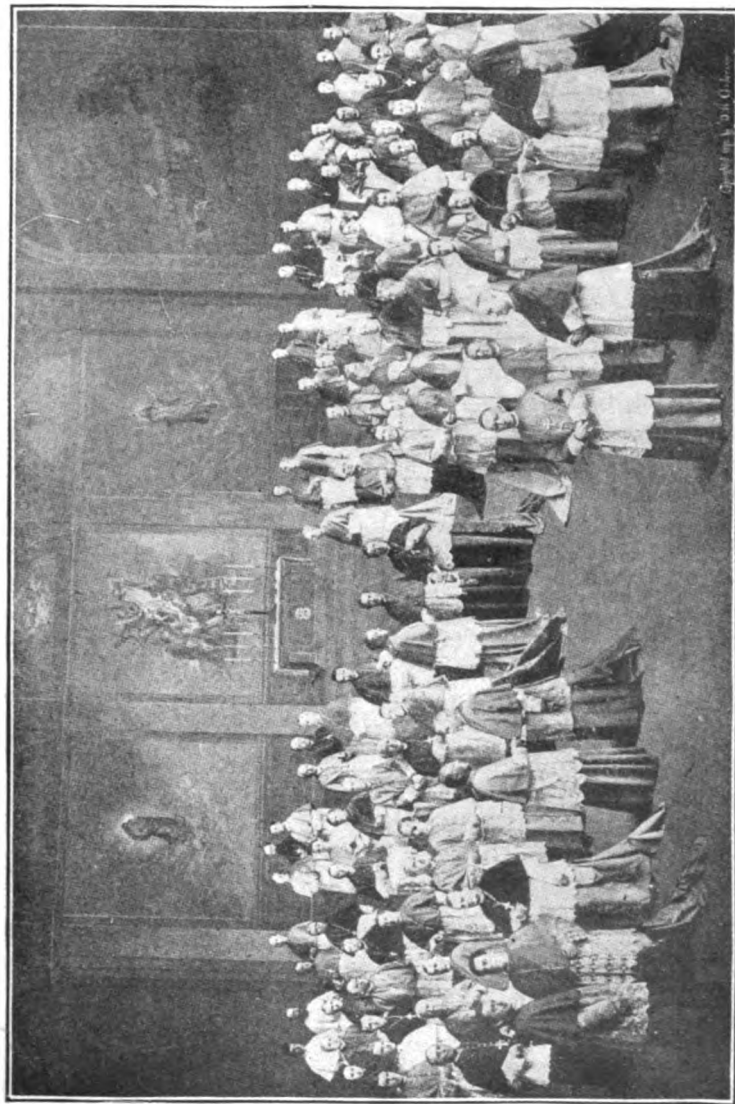
FEASTS AND SAINTS OF THE MONTH.

JANUARY 1st is a day of Holy Obligation, the Feast of the Circumcision, the day on which Our Lord received in His flesh the mark of the children of Abraham. Our Lord submitted to this ceremony to show that He was truly man, descended from Abraham and David, and to show us the respect we must have for the laws of God and the Church. He received the name of Jesus, which signifies Saviour.

January 6th the Church celebrates the Feast of the Epiphany, the day on which Our Lord was adored by the Magi. A miraculous star having appeared in the east, the Magi, enlightened by grace, went to Bethlehem, prostrated themselves before the Infant Jesus, and offered Him gifts of gold, frankincense and myrrh.

ST. POLYCARP, JANUARY 26th.

ST. POLYCARP, bishop of Smyrna, was the first victim of the persecution under Marcus Aurelius. He was a disciple of St. John. His friends advised him to try and escape; he yielded to their counsel, but his hiding place was soon discovered. To the officers who came to arrest him, he gave both food and drink. They carried him to Smyrna, into the presence of the proconsul, who said to the saint, "Blaspheme Jesus Christ." Polycarp made this beautiful reply: "It is now eighty-six years that I serve Him; He has never done me any harm. On the contrary, he has loaded me with favors. How can I blaspheme my King and my



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ST. VINCENT DE PAUL, TAKING THE PLACE OF A GALLEY SLAVE.



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ST. VINCENT DE PAUL, TAKING THE PLACE OF A GALLEY SLAVE.



OTHER REFUGE HAVE I NONE.

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Saviour?" The proconsul ordered him to be burnt alive, but the flames did him no harm. Then they struck him with a dagger, and the blood gushed forth, and extinguished the fire, when he expired.

FEBRUARY, THE MONTH OF THE PASSION.

FEBRUARY was the month of Expiation among the ancient Romans, and derived its name from an old verb *februare*, signifying to purge or purify. The festival of purification was introduced by Numa. During this month, too, the Lamb of God, by His passion, made expiation for the sins of men, and hence it is rightly styled the month of the passion. It is true that Lent does not always commence with the early part of February, but the three preparatory Sundays at least warn us of its approach. Those who wish to continue the devotions of January until Ash Wednesday can easily do so, and begin the month of the passion on that day, continuing it until Easter Sunday, and then take up the month of April with its resurrection joys. Now we have spent a whole month at Nazareth; we have seen that wonderful Child, so gentle, so patient, so meek, so silent; we have felt the beating of His burning heart, we have seen His tears, we have heard His prayers — is it not enough? Must He suffer more?

SAINTS OF THE MONTH.

THE FEAST OF ST. BLASE, FEBRUARY 3rd.

ST. BLASE was Bishop of Sebaste in Armenia, and was crowned with martyrdom, A. D. 316. During his life-time God wrought many miracles through his hands. Once a boy was brought to him whose life was in danger, he having swallowed a fish-bone, which lodged in his throat. Taking two blessed candles, St. Blase placed them cross-wise under the boy's throat, and made the sign of the cross, and the boy was saved. When the priest touches the throat with the blessed candles on February 3rd, he says, "Through the intercession of St. Blase, bishop and martyr, may God free you from every evil of the throat, and from every other evil, in the name of the Father, and of the Son, and of the Holy Ghost." In receiving the blessing on St. Blase's day, we should first make an act of contrition, an act of faith, and a promise to use our throats for the glory and service of God.

ST. VALENTINE, FEAST, FEBRUARY 14th.

VALENTINE was a holy priest in Rome, who, with St. Marius and his family, assisted the martyrs in the persecution under Claudius II. He was apprehended, and sent by the emperor to the prefect of Rome, who, on finding all his promises to make him renounce his faith ineffectual, commanded him to be beaten with clubs, and afterward to be beheaded, which was executed on the fourteenth of February.

ST. MATTHIAS, FEAST, FEBRUARY 24th.

ST. MATTHIAS was one of the twenty-two disciples and he was a constant attendant on our Lord from the time of His baptism by St. John to His ascension. St. Peter having in a general assembly of the faithful, declared the necessity of choosing a twelfth apostle, to take the place of Judas, two were selected as most worthy of the dignity, Joseph, called Barsabas, and Matthias. After devout prayer to God, that He would direct them in their choice, they drew lots and Matthias

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was successful. Judas' misfortune filled St. Matthias with humility and fervor, lest he should also fall. St. Matthias received the Holy Ghost with the rest soon after his election, and, after the dispersion of the disciples, applied himself with zeal to converting nations to the faith. He suffered great hardship and labor among a savage people and he finally received the crown of martyrdom in Ethiopia. He was an humble servant of God, with a burning zeal for His glory and honor.

MARCH, THE MONTH OF ST. JOSEPH.

MARCH is the month dedicated to St. Joseph, the foster-father of Our Lord. In the heart of every devout Catholic there is always to be found a deep-seated reverence and tenderness for St. Joseph. It would be impossible to love the Divine Child and His Holy Mother, and exclude from our thoughts and affections him who was the husband and protector of Mary, and guardian of her Son. We are all under his protection, and we may call him father, for he has been declared "Patron of the Universal Church." A generous advocate he has ever proved to those who invoke him. He is never deaf to any humble prayer that is addressed to him. He will always obtain for us what is best. Every one has a claim on him. Other saints are invoked for special graces, but St. Joseph's intercession avails in every necessity.

FEASTS AND SAINTS OF THE MONTH.

THE Church celebrates on the 25th of March the Feast of the Annunciation of the Blessed Virgin. The Archangel Gabriel being sent to Mary to announce to her that she was to be the mother of God, said to her: "Hail full of grace, the Lord is with thee, blessed art thou among women."

The Blessed Virgin, being troubled at these words, kept a modest silence, thinking within herself what this salutation could mean. The angel, seeing that she was troubled, hastened to relieve her anxiety, saying: "Fear not, Mary, for thou hast found grace with God; the power of the Most High shall overshadow thee; and thou shalt bring forth a son, and He shall be called the Son of God." Mary, whose consent was necessary, humbly submitted, saying: "Behold the hand-maid of the Lord, be it done to me according to thy word." And instantly the Son of God was incarnated in the chaste womb of Mary. It is to this great honor to Mary as Mother of God, that women are indebted for the position and respect they enjoy since the preaching of the gospel, for before that time women were considered as little better than slaves.

ST. PATRICK, MARCH 17th.

THE labors of St. Patrick, and the story of the conversion of Ireland, are familiar to our readers. A shepherd boy, an exile, tending flocks on the bleak heights of Antrim, he received an order from heaven to leave his master, Milcho, and repair to the shore, where a boat awaited him. The boy obeyed the call, and after much suffering, reached France. He was there educated, trained, and ordained. Years later we find him entering Rome, and receiving from the hands of Pope Celestine his arduous and perilous mission — "Go forth from thy father's house, and from thy kindred into the land that I shall show thee, and I will make of thee a great people, and in thy seed shall all the nations of the earth be blessed."

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St. Patrick landed in Leinster, made a few fruitless attempts to convert that province, and then went to Ulster. Here he tried in vain to convert his former master, and at last turned his steps toward Tara, where he was allowed by the king to preach and exhort. The saint then went to Connaught, converted it, crossed into Ulster, and completed his great mission in Leinster, Munster and Armagh. Without a single martyrdom, a fact unparalleled in the history of the Church, he had made known Him in Whose doctrine is to be found a solution to every vexed question that burns and agitates mankind. If the ease and bloodlessness with which the faith was planted in Ireland is a characteristic of St. Patrick's apostleship, the perpetuity of that same faith through centuries of untold persecution is another distinctive mark. Men, women and children have stood undaunted before tyrants, confronting without fear the fire and sword, but the spectacle of a nation immolated for its faith had never before been witnessed. There have been saints and apostles who extended their influence over a wider range, but their converts and their converts' children, have not guarded untainted for so long their heritage of faith.

ST. JOSEPH, MARCH 19th.

NOTHING is known of the details of the life of St. Joseph. We know that he was poor though a descendant of the royal house of David, that he was by trade a carpenter, and that he lived with Jesus and Mary at Nazareth. As head of the Holy Family, as the guardian of Jesus and the protector of Mary, how great must have been his holiness! No office save that of Mary herself could be greater or bring its incumbent more closely in union with God. Like the patriarch Joseph, this great saint was set over the things of the king; more than this he was placed over the King himself, for Jesus "was subject to him." (Luke II. 51.) This month the Church pays special honor to him and we cannot do better than to pray especially to him for our spiritual and temporal needs. He whom Jesus obeyed on earth is certainly most powerful with Him in heaven. St. Teresa tells us that she never invoked St. Joseph in vain. We should strive this month to increase our devotion toward him.

APRIL, MONTH OF THE HOLY ANGELS.

In the ancient Alban calendar, in which the year was represented as consisting of ten months of irregular length, April stood first, with thirty-six days to its credit. In the calendar of Romulus, it had the second place, and was composed of thirty days. Numa's twelve-month calendar assigned it the fourth place, with twenty-nine days, and so it remained till Julius Cæsar changed it to thirty days, as at present.

APRIL 30th, ST. CATHERINE OF SIENNA.

IN the street de l'Oca at Sienna, is a house of humble appearance, at the side of which is a little chapel that attracts many pilgrims. This house in the beginning of the fourteenth century was the dwelling of a dyer named Giacomo di Benincasa, and his wife was a good and pious woman. Catherine was one of a large family of children, and she was her mother's favorite.

She early consecrated her virginity to God. Our Lord appeared to her in a vision with His Heart in His hand, and He placed it against her side, saying: "I

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exchange My heart for thine," as He stamped on her body the print of His wounds. She always wore a rough hair cloth next to her skin, and a large iron girdle with sharp points, about her waist.

When she was twelve years old, St. Catherine's parents wished her to marry, and she endured bitter persecution from her family for refusing. A few years later she entered the Third Order of St. Dominic, but continued to reside with her parents in the world, where she lived a life of active charity and contemplation, and served Jesus Christ in the person of the poor, looking for no return save His love.

She was often sorely tempted by the Evil One, and once after such a trial, she was conscious of the presence of Our Lord. "O my Saviour, my Lord, why didst Thou forsake me?" she cried. "My child," He answered, "I have been with thee through all." "What my Lord! in the midst of these vile thoughts and foul imaginations?" "My child, yes, I was in thy heart all the while, for thy will did not consent to the thoughts and images presented to thee."

MONTH OF THE SACRED HEART OF MARY.

WE have now arrived at the month dedicated to the pure and immaculate Heart of our Mother Mary — another month of grace and benediction, another month of joy. There is no limit to our confidence in the heart of Mary. For it is the only heart which breathed and burned for Jesus only, and, therefore, it is the heart we should love above all others save His alone. The Heart of Mary! could we but read it, what a volume of Divine Love we should find therein! From the first earthly pulsation of her holy heart till the last, when she loved her life away, all, all was for Jesus; and yet those who are aliens from the fold of the Church think it strange that we should love her so much. Ah, me! the wonder is we love her so little. Heart of our Mother, we will, we must love you! How often did not our sweet Jesus lie cradled in your arms, and close, oh! so close, to your sacred heart. Sweet Mother, it is well for us that there was a heart so warm to love and comfort Him; it is well for us that His infant head had whereon to rest. O, sweet Lady! So long as your kind hands could shelter Him, and your dear heart console Him, He had a home and love amid the world's contempt and scorn; and if, in the cares of His weary life, He received this solace, it was not, O Lady, that He loved you less, but that He loved us more, if we may make bold to say so, and would rather suffer for us than have the only comfort He might have had in your maternal care. It is remarkable what a devotion there has been amongst saints to the Assumption; what longings to die on that day or during its octave; and to many this favor has been granted. August, must, therefore, surely be a month of joy and hope for us. Let us then, in our united devotions, offer them all with one heart as a thanksgiving for all the mercies we have received from God, and, above all, for the crowning mercy which we now celebrate — our Mother's Assumption, and the graces which consequently have been poured out upon us through her intercession, particularly those granted to the confraternities in honor of her most pure Heart. It was usual for us to connect Mary's dolours and Heart so intimately that it seems impossible to speak of them apart, and it is well that it should be so; if our Mother had not suffered, and if we did not know and enter into her sufferings, how could we expect her sympathy in ours? How her heart must have bled, when she saw her trembling

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Infant rejected by the world He came to save, and driven homeless to bear the winter's cold in a poor stable! Then came His first cruel blood-shedding, while yet a babe. Then there was the flight into Egypt, with its aggravated and bitter trials; the blasphemies of idolaters, perhaps not as galling as the scorn of the Jews. But this must follow also; she must see Him spend a childhood of painful labor, unnoticed and unknown; she must see Him bear the semblance of a slave, whom she knew was her God; and when His ministry began, oh! what sorrows on sorrows flooded her poor soul! Surely her love for sinners was scarcely less than His, or she might have knelt at His feet, and implored Him, by her Mother's love, to leave the world, which scorned Him, to perish as it deserved.

She who knew the glories of His divinity, as no other creature could, how could she bear to see him despised and rejected of men! But Calvary was yet to come, the crowning sorrow of all; and we are told (it was revealed to a holy religious), that our Mother, when all was over — when her Jesus, cold and lifeless, disfigured beyond all thought by the cruelty of His people, was laid in the silent tomb, and the seal set on it by His mocking guards — she returned, not to her home, or to the sympathy of the beloved disciples, she sought not to rest her aching head nor to solace her broken heart — no; she remembered that she was a mother. Her younger children had killed and crucified her elder Son; but still she was a mother. Bad as children may be, the mother's heart still yearns toward them, and vile as were her children, she never for a moment forgot that they *were hers*. Jesus had given them to her; this was enough, even had she not been bound as the second Eve to repair what had been done by the first. O noble, O beautiful Mother! and what didst thou do then? What new device has thy love sought out for us? Ah! let us see; she can scarcely move, but she has a mission to fulfil, and it must be accomplished. The tree stands there, reeking with the blood of her Son, and Mary, scarcely alive, drags on her feeble frame until she reaches it; and there she stands in the cold moonlight, alone by that awful Tree, and offers the Precious Blood upon it, and all that has been done and all that has been upon it for our salvation, to the Eternal Father. She nearly forgets she is human, that her powers are limited; but she has done all, suffered all. And when she arises from her forty hours of ecstatic prayer, on Easter morning she, first of all, sees the risen glories of her Beloved. O Mary! O Mother! didst thou pray for me, in that hour of inconceivable anguish? Didst thou think of me when thou hadst forgotten thyself and all else save our salvation? Yes, we know it, we are sure of it; mothers never forget even their worst children, and each one may believe that his mother remembered him in that hour of woe and awful expectation. But if Our Lady's sufferings were beyond those ever endured by mortal heart, her joys were proportionately great, and she has revealed to her children that a devotion to them is peculiarly agreeable to her. To St. Thomas of Canterbury, that ever remembered martyr, Our Blessed Mother revealed the devotion to her glories. He was in the habit of reciting seven *Ave Marias* each day in honor of her joys, namely: The Annunciation by Gabriel; the Visitation to Elizabeth to sanctify the unborn St. John; the bringing forth of the God-Child; the Presentation in the Temple, and the finding in the Temple. Whilst performing this pious act one day he was favored by an apparition of his blessed Patroness, who taught him to add seven more in honor of her seven glories, to-wit: The

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Resurrection, Ascension, Descent of the Holy Ghost, her Assumption, and her Coronation — promising at the same time, she would especially assist those who should perform this devotion in all their afflictions, and particularly at the hour of death.

What more do we need to encourage us to perform this devotion with fervor and joy, especially in this month, in which we are commemorating the glories of Mary.

The Echo.

ASCENSION OF OUR LORD.

AFTER His resurrection our Blessed Saviour frequently appeared to His disciples and instructed them in the duties of the grand mission for which they had been chosen. Nearer and nearer the time came when our Blessed Lord should return to His Heavenly Father to take possession of the glory prepared for Him by His Heavenly Father and to prepare a home for us. How painful it must have been to the holy apostles to have our Blessed Lord speak of this return to heaven, we can easily imagine. Nothing is harder to human nature than to be separated from the object of our love. To be separated then from the Son of God seemed almost unbearable to the apostles, but our dear Lord consoled them, saying: "A little while and now you shall not see me; and again a little while and you shall see Me; because I go to the Father." As Christ had gained heaven by doing the will of His Heavenly Father, so the apostles should do likewise. They should not dream of a temporal kingdom on earth, not look for fleety and hollow honors of the world, but as messengers of God and soldiers of Christ fight the battles of God; attack Satan and sin, and bring back the lost sheep to the one and only true Church of Christ. This was the mission of the apostles and this must be ours, if we want to go to heaven.

ST. JOHN DE LA SALLE, MAY 15th.

THE Church was attacked in the 18th century by libertinism, Jansenism, and the philosopher, but God came to the succor of the faith by raising up learned doctors who refuted the apostles of error, and by giving birth to many religious congregations for the instruction of youth, especially that of the Brothers of the Christian Schools founded by the Abbe La Salle, canon of Rheims, who drew up for the Brothers rules far superior to those given by men of the world for the instruction of youth. The order of the Brothers contributed much to the preservation of the faith among the people during the last century.

JUNE.

JUNE is the month of roses. All the earth is now sweet with bird, leaf and flower. The fulness of Nature's dower to her own has come, and all the forest bends with its weight of song and foliage. Rounded out to its day of extreme joy Summer now holds in her fair hands all created life. Tender and fair she seems and glorious is the heritage she gives, as skies bending, the soft cloud here and there upon the blue, she leaves the perfect day, the day that comes with its scented air, and that gives to the heart contentment. For to the follower of the seasons, he who lives out the life of thought, blended with the picture each day gives, June is the month of music. For now it is that Nature from all her abundance weaves and wears, from her white hand woven, her own fair crown immaculate. Month set apart by the Church for the worship of the Sacred Heart of Jesus, the deep sweets

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of day and night, which now in starlight and in sunlight hold and captivate the senses, are but as added dreams unto His shrine, making to the heart that loves the June, its days and nights, all dear because it is His month, the month of Him Who once came to earth, and for man's redemption left in love His Bleeding Heart typified by the rose that is red, and which now blooms by wayside or in garden.

PENTECOST.

PENTECOST is the day on which the Holy Ghost descended upon the apostles. The word signifies fifty, and it was fifty days after the resurrection of Our Lord that the Holy Ghost descended upon the apostles. These fifty days comprise the paschal time, which is a joyful preparation for the Feast of Pentecost.

The Church prepares us for this feast by inviting us to spend in pious meditation the ten days between the Ascension and Pentecost, and by appointing a Vigil with the obligation of fasting. The Holy Ghost descended upon the apostles in the shape of tongues of fire to show that the apostles were everywhere to preach the Gospel, of which He came to give them a perfect understanding. To celebrate properly this feast we should have an ardent desire to receive the Holy Ghost, and be entirely free from all inordinate affections.

HOLY TRINITY.

ON the following Sunday, occurs the Feast of the Holy Trinity, the day on which the Church honors in a special manner one God in three persons. The Feast of the Trinity may be said to be perpetual, but a particular feast has been established to satisfy the devotion of Christians who, not content with the general feast, wished to consecrate a particular day to honor this mystery.

CORPUS CHRISTI.

THE Feast of Corpus Christi is the day consecrated to honor in a special manner our Lord Jesus Christ in the holy Sacrament of the altar. The feast is of ancient date, but the particular feast dates from the thirteenth century.

It was established to atone for the outrages offered to our Saviour by heretics and the impious, to renew the devotion of Christians to the adorable Sacrament. The Office of Corpus Christi, the most beautiful of Church offices, was composed by St. Thomas of Acquin.

ST. VINCENT DE PAUL, JUNE 23rd.

ST. VINCENT OF PAUL was born in Gascony, in the year 1576. His father owned a small farm, and Vincent was employed in the fields to keep the cattle. In after years, when adviser and friend of the Queen, and head of the Church in France, he used to tell the courtiers how, in his youth, he had guarded his father's pigs. Vincent was first placed under the care of the Franciscan friars, where he remained four years when a wealthy gentleman, impressed by the strong inclinations of the lad to learning and piety, enabled him to continue his studies. When he was twenty years old, he was qualified to enter the university of Toulouse, and was ordained a priest in the year 1600. Soon after his ordination, Vincent was captured by corsairs, and carried into Barbary. He accepted this cross with

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patience, although reduced to slavery at Tunis. He converted his renegade master, and escaped with him to France. After serving as a curate in a village near Paris, he prevailed upon five other zealous priests to form a little community in the parish of Chatillon, to work among the poor. The Countess de Goudi gave him 16,000 livres to found a perpetual mission, and the Archbishop of Paris, brother of the countess, gave the College of Bon Enfants to the new community, in 1625. In his work in the prisons St. Vincent brought hope where hitherto despair had reigned. A mother mourned for her imprisoned son. Vincent put on his chains and took his place at the oar, and gave him to his mother. His charity embraced the poor, young and old, provinces desolated by civil war, Christians enslaved by the infidel. St. Vincent died in 1660, when he was eighty-five years old, and was buried in the church of St. Lazarus, in Paris.

MONTH OF THE PRECIOUS BLOOD.

THE Precious Blood! How shall we speak of it? Ah! dearest Lord, if it has cost this to redeem us, we might almost wish that we might not be redeemed.

“Why then, is Thy apparel red, and Thy garments like theirs that tread in the wine press?” Why this profusion of blood? Would not one drop have sufficed? Would not the agony of Gethsemane have redeemed us without the blood of Calvary? Yes; Gethsemane might have saved us, but it would not have told us how much Jesus loved. And we, how do we show our love? Oh! think of the seven cruel blood-sheddings, and think of our own cowardly lives! So careful to save ourselves pain; so anxious to escape suffering; so critical to find out what we may or may not do, just to escape mortal sin; and to escape mortal sin, because it involves hell. Oh! if Jesus had made the measure of our love the measure of His, where should we now be? Why, Lord, is Thy apparel so red? Why art Thou bathed in gore? Ah! we know, we see; but do we feel? It is Thy excessive love. Do not the wounds in Thy blessed hands and feet, and in Thy open side speak plainly enough? Thou wilt have Thy apparel red that ours may be white. Well may we love the precious blood of Jesus; well may it be our song in the land of our exile. Now the lesson we must learn during the month of the Precious Blood is generosity. Here, then, the inspired Apostle, St. Peter, tells us at once the reason why we must be holy, and the means by which we may become so. We must be holy because we have been redeemed by the Blood of the Lamb: we must be holy because Jesus gave His Blood so liberally that we can never do enough for Him. Have we ever thought enough of this Precious Blood? It is true we say we are redeemed by it; we are sanctified by it; it purchases for us all grace on earth; it has brought for us all glory in heaven; but do we ever think it is the Blood of God, or consider what it cost that God each time He shed its Precious Drops? There was a time when we might have worshipped that Blood upon earth; we might have knelt in the Garden of Olives and adored the great drops as they fell on the cold, shuddering ground. We might have joined with the angels who guarded them, and wept our lives away at a sight so pitiful. We might have seen the scourging and beheld the purple tide fall unheeded on the pavement of Herod’s hall. We might have stood on Calvary and seen the garments of His humanity reddened with gore; and we might and should have worshipped every drop, for to each the

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Divinity was still united. But now where is all this Precious Blood, and where must we adore it? United, at the moment of the resurrection, for ever and ever to the Incarnate Word, we behold this Blood at the right hand of God, and we see Its rich purple stream flowing through the Sacred Heart, and purpling with unearthly beauty the five most glorious wounds. Let us, this month, frequently offer the Precious Blood for ourselves, for others, for the whole Church. Last month we learned much of the Sacred Heart of Jesus and of Its tenderness. Let us now learn to know the merits and treasures of His Church which He has enriched by His Precious Blood. Why do we not value more, not only the sacraments of the Church, but all its Blood-bought treasures? Why are we not more anxious for indulgences, more devout to relics, more earnest for blessings, more reverent in the use of holy things? Why, because we do not rightly estimate the value of the Precious Blood from whence all these derive all their efficacy. Let us endeavor to consider well all that was purchased for us by the Blood of Jesus; all the channels of grace — from our absolutions to the drops of holy water which we so carelessly touch — which flow out on us daily and hourly. The greater our gratitude and reverence for the Precious Blood, the greater will be the graces we shall receive from It.

JULY, MONTH OF THE PRECIOUS BLOOD.

THE VISITATION, JULY 2nd.

ON July 2d the Church celebrates the Feast of the Visitation of the Blessed Virgin. We honor the visit of Mary to her cousin, St. Elizabeth, to congratulate her on the graces with which she was favored by God. The feast was established by His Holiness, Pope Urban IV., and made general in the fourteenth century by Pope Boniface IX., to put an end to the great Western schism which was desolating the Church. The Blessed Virgin practised many virtues in her visitation which we should imitate in our conversations and visits — charity, humility, modesty, and zeal for the greater glory of God.

FEAST OF THE PRECIOUS BLOOD.

IN the thirteenth century, Richard, brother of Henry III. of England, brought from Germany a relic of the Precious Blood. He placed two-thirds of it in a monastery in Hertfordshire, one-third in another monastery, and founded the Congregation of "Goodman" to guard and honor the relic. In 1847 a Confraternity of the Precious Blood was again established in England by Father Faber.

Venerable Gaspare, born in Rome in 1786, vowed to kindle in men's souls love of the Blood of Jesus, and no sickness or dangers could check his delivery of the Divine Word. Followers gathered to his side, and with these he formed the Congregation of the Missioners of the Precious Blood. He said he would die content if a feast were established in its honor, and in 1849, twelve years after his death, Pious IX. solemnly instituted the Feast of the Precious Blood, for the first Sunday in July.

Let us learn from Gaspare to grow in hatred of sin, love of God, and zeal as an apostle of souls, by devotion to the Precious Blood. "In these days, when the wicked, in their hatred of the Catholic religion," says Ven. Gaspare, "make open war against it by multiplying vices and sins, zeal for God's glory ought to inflame

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every soul, like a holy fire, to double the triumphs of the Crucified through the application of the merits of the Precious Blood."

ST. BONAVENTURE, JULY 14th.

SANCTITY and learning raised St. Bonaventure to the Church's highest honors, and from a child he was the companion of saints. Yet at heart he was ever the poor Franciscan friar, and practised and taught humility and mortification. St. Francis gave him his name, for having miraculously cured him of sickness; he exclaimed, "O bona ventura — good luck!" He is known also as the "Seraphic Doctor," from the fervor of Divine love which breathes in his writings. He was the friend of St. Thomas Aquinas, who asked him one day whence he drew his great learning. He replied by pointing to his crucifix. At thirty-five, he was made General of his Order. He refused many honors, through humility, and died A. D. 1274.

ST. IGNATIUS OF LOYOLA, JULY 31st.

ST. IGNATIUS was born at Loyola, in Spain, about the year 1491. He served his king, as a courtier, and soldier until he was thirty. At that age, being sick unto death, he received the call of Divine grace to leave the world and follow Jesus Christ. He at once embraced poverty and humiliation. Prompted by their love for Jesus Christ he and a few friends made a vow to go to the Holy Land, but war broke out, and prevented the execution of their plans. They then turned to the Pope, and placed themselves under his obedience. This was the beginning of the Society of Jesus; its motto was, "Ad maiorem Dei gloriam," "To the greater glory of God." Our Lord promised St. Ignatius that the precious heritage of His Passion should never fail his society, a heritage of persecution. The saint went to his crown on July 31st, 1556.

AUGUST, MONTH OF THE ASSUMPTION.

AUGUST was the sixth month of the year according to the Old Roman Calendar. It was so called in honor of Augustus Cæsar, as it was during this month he achieved some of his greatest victories. The Saxons called it Barn Month, for at that time the grain was stored in the barns.

FEASTS AND SAINTS OF THE MONTH.

THE ASSUMPTION OF THE BLESSED VIRGIN, AUGUST 15th.

WE read in the Psalms that God would not suffer his "Holy One to see Corruption" (Ps. xv. 10). This prophecy was fulfilled when, on the third day, the glorious soul of Our Lord Jesus Christ returned to resume His sacred body, and rise resplendent with it from the tomb on Easter morning. Now it was the flesh of Mary of which that sacred body was formed; and was it not reasonable to expect that neither would He suffer the pure and holy body of His Mother to moulder in the grave, especially when we remember that He had already, as a special grace, raised the bodies of many of the ancient saints, and reunited them to their sons to accompany His triumphant ascension into Heaven? If so gracious to His servants, should we not expect that He would be far more munificent to His immaculate Mother, she who was not only free from sin, but had been preserved stainless

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in her conception even from original sin? Mary died from an effort of love, and her body was borne to Heaven without having felt the stain of corruption. The Assumption of Mary is not an article of faith, but it is a truth which no one should doubt. The feast was established previous to the sixth century. It has always been observed with great pomp and fervor.

ST. ALPHONSUS LIGUORI, AUGUST 2nd.

St. ALPHONSUS was born of noble parents near Naples in 1696. His spiritual training was entrusted to the Fathers of the Oratory in that city, and from his boyhood Alphonsus was known as a most devout Brother of the Little Oratory. At sixteen he was made doctor in law, and he threw himself into this career with ardor and success. A mistake, by which he lost an important cause, showed him the vanity of human fame, and determined him to labor only for the glory of God. He entered the priesthood, devoting himself to the most neglected souls, and to carry on this work he founded later the missionary Congregation of the Most Holy Redeemer. He made a vow never to lose time, and though his life was spent in prayer and good works, he wrote a great number of books, and he has been declared one of the Doctors of the Church. This title has only been given to eighteen in as many centuries. He lived in evil times, and met with many persecutions and disappointments. During the last seven years he was prevented by constant sickness from offering the Adorable Sacrifice, but he received Holy Communion daily. He died in his 91st year, 1787.

ST. DOMINIC, AUGUST 4th.

St. DOMINIC was born in Spain, 1170. It was in 1208, while St. Dominic knelt in the little chapel of Notre Dame de la Pronille, and implored Our Lady to save the Church that she appeared to him, gave him the rosary, and bade him go forth and preach. Beads in hand, he revived the courage of the Catholic troops, led them to victory against overwhelming numbers, and finally crushed the heresy. Twice since the saint went to heaven has the Church's cause been saved through the rosary he taught. Once by the victory of Lepanto, in 1571, and again in 1717, when the Turks were defeated at Belgrade. St. Dominic died in 1221, when fifty-one years old.

SEPTEMBER, MONTH OF THE SEVEN DOLORS.

THIS month was originally the seventh in the old Roman Calendar. The word September is composed of two Latin words, *septem* and *ember*, meaning seven and a shower of rain, this month having been considered a rainy season. By the Saxons it was termed Geust-monath, or barley month, because it was the season of harvest. After the introduction of Christianity it was called Haligmonath, or holy month, in reference to some religious ceremonies observed at that time.

FEASTS AND SAINTS OF THE MONTH.

THE feast of the Nativity of the Blessed Virgin is celebrated on the 8th of September. It originated in France, and passed into the other portions of the Church. To celebrate it well we must thank God for having given us so good a

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Mother; felicitate the Blessed Virgin on the plentitude of grace with which she was born, and form a resolution to imitate her virtues as a child.

EXALTATION OF THE HOLY CROSS.

THIS feast was established in the eighth century, to return thanks to God for the restoration of the true cross, which the Persians had carried away from Jerusalem. We should honor the cross by meditating often on the lesson which it teaches us, and place it conspicuously in our houses, carry it on our persons, salute it whenever we pass it, and make the sign of the cross with devotion frequently.

ST. FRANCIS OF ASSISI, SEPTEMBER 17th.

HAVING given all his possessions to the poor, St. Francis was disinherited and disowned by his father, and looked upon by the world as a fanatic. The young man took refuge in a half-ruined church, called "Our Lady of Angels," which had been placed at his disposal by a kind Benedictine Abbot. This Church St. Francis eventually restored by means of the alms contributed by faithful admirers, calling it his little *Legacy* or *Portiuncula*. His severe spirit of penance, joined with a cheerfulness, and humble disposition of mind, attracted many companions about him with whom he made pilgrimages through the country, preaching penance, not indeed by sublime eloquence, but in plain and simple language, intelligible to the least cultivated minds and hearts. But his most effective sermon was his example of holy poverty and self-denial. This severe voluntary poverty was the foundation of the Order he instituted, which St. Francis called the "Bride of Christ," the source, the very queen of all other virtues. Our Divine Lord, in order to give supernatural proof before all men that He lived in His saints and in their establishments, was pleased to imprint in a most miraculous manner the marks of His five wounds in the hands, feet, and side of the saint, about two years before His death.

St. Francis' rule of life was approved by Pope Honorius in 1223. The communities were to live on the daily alms of the faithful people, and the monasteries should possess no wealth, and all above their wants was to be given to the poor.

OCTOBER, MONTH OF THE ROSARY.

OCTOBER is so called because it was originally the eighth month of the old Roman year. October is derived from the Latin word *Octo*, which means eight, and *ember*, a shower of rain, this month being a rainy month in the Latin countries. It was called by the early Saxons *Wyn-monath*, because it was during this month that grapes were gathered and wine made.

October is dedicated by the Church as the Month of the Rosary. "God has never," said St. Dominic, "refused me what I have asked," and he has left us the rosary that we may learn, with Mary's help, to pray easily and simply in the same holy trust. "It alone will suffice to destroy heresy," he further assures us, "and nourish virtue. It will alone propitiate the Divine mercy, and will be a great and singular safeguard to the Church of God." Our Blessed Lady revealed to St. Dominic the devotion of the rosary, and it became his most powerful weapon with souls. The devotion of the Scapular began through the Carmelites. The Blessed

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Virgin appeared to Simon Stock, Superior-General of the Order, when it was in great trouble. She gave him a Scapular which she had in her hand, as a sign that by it the Carmelites might be protected from the evils which threatened the Community. "This will be the privilege for you and for all Carmelites — no one dying in this scapular will suffer eternal burning." Many of the Popes have granted numerous Indulgences to the Confraternities of the Scapular. "The Scapular," says Bossuet, "is no useless badge. You wear it as a visible token that you own yourselves Mary's children, and she will be your mother indeed if you live in Our Lord Jesus Christ." There are several other Scapulars approved by the Church, the Immaculate Conception, The Five Scapulars, etc.

FEASTS AND SAINTS OF THE MONTH.

FEAST OF THE GUARDIAN ANGELS, OCTOBER 2nd.

THE feast of the Guardian Angels was established in the 17th century. This feast ought to inspire us with great gratitude to God, and a high esteem for our souls, which will make us respect ourselves, respect others, and never scandalize them. We owe to our Guardian Angel respect on account of his constant presence, love, on account of his goodness to us, and confidence because of his powerful protection.

ST. FRANCIS, OCTOBER 4th.

ST. FRANCIS, the son of a merchant of Assisi, was born in that city in the year 1182. His feast occurs on October 4th. Chosen by God to be a living manifestation to the world of Christ's poor and suffering life on earth, he was early inspired with a high esteem and burning love of poverty and humiliation. The thought of the Man of Sorrows, Who had not where to lay His head, filled St. Francis with holy envy of the poor, and constrained him to renounce the wealth and worldly station which he abhorred. The scorn and hard usage which he met with from his father and friends when he appeared among them in the garb of poverty, were delightful to him. "Now," he exclaimed, "I can say truly, 'Our Father who art in heaven,' and 'Blessed are the poor in spirit, for theirs is the kingdom of heaven.'"

But Divine love burned in him too mightily not to kindle like desires in other hearts. Many people followed him, and finally Pope Innocent III. constituted the little band into a religious order, which prospered, and spread rapidly throughout Christendom. St. Francis, after visiting the far East in the vain quest of martyrdom, spent his life like his Divine Master — now in preaching to the multitudes, now amid desert solitudes in fasting and contemplation. During one of these retreats he received on his hands, feet and side the print of the Five Bleeding Wounds of Jesus. With the cry, "Welcome, Sister Death!" he passed to the glory of God October 4th, 1226. Truly, as St. Vincent de Paul observes, "Those who love the poor in life shall have no fear of death."

NOVEMBER, MONTH OF POOR SOULS.

NOVEMBER is the month of Devotion to the Holy Souls, and "It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins."

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The doctrine of praying for the dead is found in all of the most ancient liturgies of the world. Let us then pray every day during this month for the souls in purgatory. We have four good reasons to remember the dead: The glory of God, for whom we procure perfect adorers, by aiding the Holy Souls to enter heaven. The souls in purgatory have a claim on our charity, because they are our brethren in Jesus Christ and our relations and friends, according to the flesh. Some of them may be suffering on our account, and last, because these souls, when delivered by our help, will intercede for us before God, and aid us to be released from purgatory when His justice is satisfied.

FEASTS AND SAINTS OF THE MONTH.

THE FEAST OF ALL-SAINTS.

THE Feast of All Saints is observed on November 1st. On this day the Church invites us to the two-fold sentiment of joy and sorrow. In the Epistle she encourages us by showing that there are in heaven saints of every country and every age. In the Gospel she marks the virtues we must practice in order to arrive there. In the Preface, She tells us that the saints are our brethren, that they look upon us with love, and aid us by their powerful prayers. At Vespers, she reminds us that we are exiles, and teaches us to sigh like the captive Israelites at Babylon, for the heavenly Jerusalem, our true country. The Feast of All Saints commenced in the seventh century. It was established in Rome by Boniface IV. and then passed into all the churches. It was established to honor all the saints, to thank God for the graces bestowed upon His elect, to excite us to imitate the virtues of the saints, and to give us an occasion to repair the faults committed in the celebration of the particular feast of each saint.

ALL SOULS.

THE Feast of All Souls, in commemoration of the dead, occurs November 2d. This feast dates from the tenth century, and originated in Franche Comte. St. Odilon, abbot of Cluny, made it obligatory for all the monasteries of his Order, whence it prevails throughout the Church. But the practice of praying for the dead is older than Christianity. Judas Machabeus "sent twelve thousand drams of silver to Jerusalem for sacrifice to be offered for the sins of the dead." In the Old Testament we are told that "It is therefore a holy and wholesome thought to pray for the dead that they may be loosed from sins."

ST. ELIZABETH OF HUNGARY, NOVEMBER 19th.

ELIZABETH was daughter of a king of Hungary, and niece of St. Hedwige. She was betrothed in infancy to Louis, Landgrave of Thuringia, and brought up in his father's court. In her fourth year she began to spend her time in prayer, and gave all she had to the poor; and growing up she increased in piety and humility, undeterred by the reproaches and ridicule of her husband's family and courtiers. She never left her husband without necessity, and in his absence laid aside her royal robes and lived in retirement. She was the first in Germany to join the Third Order of St. Francis. Not content with receiving daily numbers of poor in her palace, and relieving all in distress, she built several hospitals, where she served

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the sick, dressing the most repulsive sores with own hands. God rewarded her charity with many miracles. Once, on her way to a banquet, she gave her ducal mantle to a poor man, and an angel restored it to her. Another time, being simply dressed, she appeared before her father's ambassadors in a purple robe embroidered with gold and precious stones. On her husband's death she was cruelly driven from her palace and forced to wander through the streets with her little children, a prey to hunger and cold; but she welcomed all her sufferings and continued to be the mother of the poor, converting many by her holy life. She died in 1231, at the age of twenty-four.

DECEMBER, MONTH OF THE IMMACULATE CONCEPTION.

DECEMBER was so called from its being the tenth month of the old Roman year. The word is derived from the Latin *decem*, or ten. The Saxons termed it Winter-monath, but after their conversion to Christianity, they called it halig-monath, or holy month, as the month in which Christ was born. It is dedicated by the Church to the Immaculate Conception.

FEASTS AND SAINTS OF THE MONTH.

FEAST OF THE IMMACULATE CONCEPTION, DECEMBER 8th.

THE Feast of the Immaculate Conception of the Blessed Virgin is celebrated December 8th. The Blessed Virgin being destined to be the Mother of God, was preserved from original sin; this was due to the honor of the Three Persons of the Holy Trinity: to the Father, whose daughter Mary was; to the Son, Whose mother she was; and to the Holy Ghost, Whose Spouse she was.

The meaning of the Immaculate Conception is simply this: That in view of the pre-applied merits of the Redeemer, the Virgin Mother, who was chosen from all other women to bear Him, was never for a single instant under the dominion of Satan; and that the tabernacle which He, for nine months, inhabited, was never tainted with the slightest taint of original sin. The Feast of the Immaculate Conception of the Blessed Virgin is the patronal feast of the United States. The Immaculate Mother of the God-man, Jesus Christ, is the patron saint, the guardian the guiding star of our land. What a beautiful thought and what immense food it furnishes for hope and true patriotism! America for Jesus Christ and for His One, Holy, Catholic Church! America for our Immaculate Lady, and for all highest ideals of womanhood and of the family.

CHRISTMAS, DECEMBER 25th.

THE festival of Christmas celebrates the birth of Our Lord Jesus Christ. We must believe that the Son of God, incarnated in the womb of the Virgin Mary, was born in a stable of Bethlehem, for our salvation. To celebrate this festival worthily, we must have a great horror of sin, and be detached from the world. This is the teaching of the Infant Jesus, born poor, humble and suffering. We must tenderly love the Saviour, who, to make us love Him, put on the form of an Infant and became our brother. Finally, we must ask of Him and imitate the virtues of His infancy.

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CHRISTMAS DAY.

CHRISTMAS DAY commemorates the Birth of Christ and is one of the greatest festivals in the ecclesiastical year. It recalls the coming of Jesus Christ in the flesh, and His birth at Bethlehem. From the very earliest days of Christianity, a feast similar to Christmas was observed, but the date was not universally the same. St. John Chrysostom in 386 said: "It is not ten years since Christmas Day, on December 25, was clearly known to us, but it has been familiar from the beginning to those who dwell in the West." He also tells us that Pope Julius I. caused strict enquiries to be made as to the proper date, and thus settled authoritatively on December 25, as the day of the anniversary. Let us on this day join our hearts with the thought of St. Francis of Assisi who says, "Let us love the Child of Bethlehem, Who, in order to win our hearts has given us such great proofs of His love. Yes, let us love Him, let us return love for love, boundless love for His infinite love." Christmas Day is a holy-day of obligation, and all Catholics are obliged to hear Mass, under pain of mortal sin.

Catholic Calendar.

ST. STEPHEN, DECEMBER 26th.

THERE is a good reason to believe that St. Stephen was one of the seventy-two disciples of our Blessed Lord. After the Ascension he was chosen one of the seven deacons. His name is placed first, and he is singled out for praise as "a man full of faith and the Holy Ghost." Many adversaries rose up to dispute with him, but they were not able to withstand the wisdom and the Spirit that spoke. At length he was brought before the Sanhedrin, charged, like his Divine Master, with "blasphemy against Moses and against God." St. Stephen boldly upbraided the chief priests with their hard-hearted resistance to the Holy Ghost, and with the murder of Jesus. The priests were very angry and resolved to punish him for his resistance and contempt for their authority. Filled with the Holy Ghost, and looking up to heaven, St. Stephen cried out, "Behold, I see the heavens opened and the Son of Man standing at the right hand of God." The priests could no longer restrain themselves but rushed upon him. The cruel mob dragged him to an open place without the city limits, and they stoned him to death. When the stones were falling thick upon him, St. Stephen forgot the anguish of death, and prayed, like his Lord, for his murderers. Kneeling down, he cried with a loud voice, "Lord, lay not this sin to their charge. Lord Jesus, receive my spirit."

Among those who had a hand in St. Stephen's death, a chief part was borne by Saul, of Tarsus, a young Pharisee, full of zeal for the law. A short time after, while on the road to Damascus, in the full course of his cruel persecution of the Christians, he was miraculously converted, and became the great apostle, St. Paul. Such was the glorious reward of St. Stephen's dying prayer. St. Stephen bears the title of proto-martyr, because he was the first, who, after our Saviour's death, had the happiness to die for his faith. Let us imitate his example, and when we are tempted to resentment, let us pray for him who has offended us.

Little Gems of Catholic Wisdom.

A COLLECTION of helpful hints for the Christian family that desires to lead a truly virtuous life.

IMPORTANCE OF THE CATECHISM.

THE end of Catholic education being the training of the will and the heart upon the motives and principles set forth by the Christian religion, it follows that the most important of all text books for the young is the one embodying the doctrines of Christ's Church, and that the noblest work in which any one can be engaged is the inculcation and application of the saving truths of His Gospel.

The last instructions of Pope Pius IX. to the clergy of Rome were that they should redouble their zeal in teaching the Catechism to the little ones; for "the child that grows up unconscious of the duties of religion will ignore the duties of man." All the evils of the day may be traced to the ignorance of Christian doctrine.

WHAT IS IT TO BE A CATHOLIC?

AN admirable definition of a Catholic was given by the Rev. Louis A. Tierman, of Cincinnati, State trustee of the Catholic Knights of Ohio, on the occasion of the annual convention of that organization, in the course of an eloquent sermon delivered to the delegates. It was as follows: "Now I ask, what is it to be a Catholic? Go read the answer in the lives of the men and women who, for 1900 years, have trod the ways of heroic virtue in the footsteps of the Crucified. Go study it in the calm and peaceful heroism of the early Christian martyr, who laughed at the threats of tyrants, and prayed for his executioners as his life went out beneath the horrors of the tortures, which he bore with joy, rather than betray his God. Seek it up and down the ages, in every rank and station, from the monarch on the throne, to the peasant in the field. Seek it in the hearts of nature's noble men and women where it shines with a beauty and a lustre all its own, and elevates their hearts above the ties of kindred and of country, even to the Eternal God Himself — the centre and source of true Catholicity. Seek it and find it in the supernatural lives of men and women living to-day — living not alone in cloistered solitude, not alone at the foot of God's altar in constant adoration, not alone in priestly robes, but even in the busy world of noise and wild distraction, in the marts of trade and in domestic cares, where the lots of most of you are cast. What is it to be a Catholic? It is to rest secure in the possession of eternal truth, in the certainty of being right, in the priceless privilege of not being blown about by every wind of doctrine. It is to live with the sunshine of divine hope warming the human heart, and enlightening the human soul. To be a Catholic is to love God above all things and your neighbor as yourself. It is to live in a disposition, at least, of the highest charity; charity toward our neighbor; charity that stops not at mere theory, not at mere speculation or profession, but that works itself out in acting, high, noble, God-like acting. This it is to be a Catholic. Faith, Hope and Charity, these are as the faculties of his soul to a Catholic."

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SYMBOLS OF OUR LADY.

BENEATH her feet is the crescent moon, the emblem of perpetual virginity; over her head the rays of the sun, betokening light or wisdom.

The star is often embroidered upon her veil or mantle, Star of the Sea being one interpretation of her Jewish name, Miriam. When she is crowned with twelve stars the allusion is to the text of the Apocalypse: "A woman clothed with the sun and the moon under her feet and on her head a crown of twelve stars."

The lily is the general emblem of purity; this is why the Florentines have chosen it for their municipal flower, the Blessed Virgin being their patroness.

The rose is the symbol of love and beauty hence especially Mary's flower.

BLESSINGS AND GRACES AT MEALS.

No practice is more characteristic of the faithful Catholic than that of asking the Divine blessing before meals and giving thanks to God after them. In every Christian household these prayers should be said aloud in a firm, clear voice, and in plain language. If all present understand the liturgical language this should be used, but not otherwise.

The prayer should be led by the head of the family, or, in his absence, by the oldest person present, or by the oldest son, and all present should join in the responses.

The proper ritual for prayer at table is the following, which will be found, with slight variations, on pages 58 and 59 of the authorized prayer-book of the American Church — *The Baltimore Manual of Prayers*. Those of our readers who do not have it in their prayer-books, and are not familiar with it, are requested to cut this out and preserve it for study and use:

THE BLESSING OF THE MEAL.

(Leader) In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Bless us, O Lord, and these Thy gifts, which we are about to receive through Thy bounty.

(Others) Amen.

(All make the sign of the cross silently.)

GRACE AFTER THE MEAL.

(Leader) In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

We give Thee thanks, O Almighty God, for all Thy benefits, Who livest and reignest world without end

(Others) Amen.

(Leader) Vouchsafe, O Lord, to reward with eternal life all those who do us good for Thy Name's sake.

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(Others) Amen.

(Leader) Let us bless the Lord.

(Others) Thanks be to God.

(Leader) May the souls of the faithful departed, through the mercy of God, rest in peace.

(Others) Amen.

(All make the sign of the cross, silently.)

HOW THE APOSTLES DIED.

St. MATTHEW is supposed to have suffered martyrdom or to have been slain with a sword in Arabia Felix. St. Mark was dragged through the streets of Alexandria in Egypt until he expired. St. Luke was hanged on an olive tree in Greece. St. John was put in a caldron of boiling oil in Rome, but he escaped death. He afterward died a natural death at Ephesus in Asia. St. James the Great was beheaded at Jerusalem. St. James the Less was thrown from a pinnacle or wing of the temple, and then beaten to death with a fuller's club. St. Philip was hanged up against a pillar at Hieropolis, a city of Phrygia. St. Bartholomew was flayed alive by the command of a barbarous king. St. Andrew was bound to a cross from which he preached to the people until he expired. St. Thomas was run through the body with a lance at Caronadel, in the East Indies. St. Jude was shot to death with arrows. St. Simon Zealot was crucified in Persia. St. Matthias was first stoned and then beheaded. St. Barnabas was stoned to death by the Jews at Salania. St. Paul was beheaded at Rome by the tyrant Nero. St. Peter, or Simon Peter, according to the tradition of the early Church was crucified at Rome about the same time as St. Paul.

WHERE THE APOSTLES REST.

CHURCH authorities state that the remains of the Apostles of Christ are now in the following places: Seven are in Rome — namely, Peter, Philip, James the Lesser, Jude, Bartholomew, Matthias and Simon. Three are in the kingdom of Naples, Matthew at Salerno, Andrew at Amalfi, and Thomas at Ortano. One is in Spain, James the Greater, whose remains are at St. Jago de Compostella. Of the body of St. John the Evangelist, the remaining one of the twelve, there is no knowledge. The evangelists, Mark and Luke, are also in Italy — the former at Venice and the latter at Padua. St. Paul's remains are also believed to be in Italy. Peter's are of course, in the church at Rome, which is called after him, as are also those of Simon and Jude. Those of James the Lesser and Philip are in the Church of the Holy Apostles; Bartholomew's in the church on the Island in the Tiber called after him; Matthias' are in the Santa Maria Maggiore, under the great altar of the renowned Basilica.

FACT ABOUT THE POPES.

EIGHTY of the popes are honored as saints, thirty-one martyrs, and forty-three confessors. St. Agatho was the only pope who lived to be a centenarian, as he is also the only one, after St. Peter, who may be honored with the title of "miracle-worker." St. Agatho died at the age of one hundred and seven. The popes have

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been drawn from all classes of society. Many were nobles in rank or of great wealth. Others sprang from obscurity. Sixtus VI. was the son of a fisherman. Alexander V. was the son of poor, unknown parents, and passed his first years in begging from door to door. Adrian IV., the only English pope, was abandoned by his father, and had to subsist on charity until, going to France, he entered a convent as a servant, where by his intelligence and by his virtues he was afterward deemed worthy to be received into religion. Sixtus V. had for his father a poor laborer, for mother a servant, and for sister, a laundress. St. Celestine V. was the son of a simple farmer. Benedict VII. was the child of a baker. Urban IV. had a carpenter for his father, as also had Gregory VII. Five of the popes had studied medicine before taking Holy Orders. Benedict XI. was the child of a notary; Julius III. was the descendant of a jurisconsult; Pelagius I. was the son of the vicar of the prefect of his province; Paul V. had for his father a patrician of Siena; and Eugent IV., Gregory XII., and Alexander VII. belonged to patrician families of Venice. Whatever their origin, however, they no sooner acceded to the chair of St. Peter than they displayed great wisdom, great charity, great dignity, and great piety.

MEANING OF THE SIGN OF THE CROSS.

EVERY society makes use of certain signs by which the members may recognize one another, and also as a means by which to distinguish itself from all other societies. Nobody will maintain that such a custom is wrong. If it is right and even necessary for men to have different kinds of societies, then it is also right and it may be necessary for these different kinds of societies to use different kinds of outward signs. Otherwise how could we distinguish one society from another? By the wearing of a badge, medal, ribbon, or other object of that sort, you are recognized as belonging to a certain society. Secret societies make use of secret signs whenever the members thereof wish to recognize one another secretly.

In like manner do we Catholic Christians make use of a certain sign by which we not only recognize one another as being Catholics, but it is also by this sign that any and everybody else may know that we are Catholics. This sign is the sign of the cross — the sign which belongs particularly and exclusively to Roman Catholics, and by the use of which, more than by any other outward sign, we make public profession of our faith as members of the Roman Catholic Church.

Yes, the sign of the cross is the Catholic's sign. You may meet a man who is an entire stranger to you. You do not know his name, nor his occupation, nor his place of residence; you do not know whether he is rich or poor, learned or illiterate, of high or low rank in the world — simply, you know nothing at all about him. But if you see this man making the sign of the cross, then you know something about him. You know that he is a Catholic, or at least that he then and there claims to be such, whether truly or falsely; for he uses the sign that everywhere designates the Catholic.

Certain Catholics are ashamed to make the sign of the cross in public, and certain other Christians are disposed to ridicule Catholics when they see them making this sign. If these "certain Catholics" are ashamed to make the sign of

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the cross because they are ashamed of their religion, then there is some show of reason for being ashamed to make it, although the "reason" is a very wrong one. If those "certain other Christians" ridicule Catholics for making the sign of the cross because they wish to ridicule their religion, then there is also some show of reason for doing so, although the reason is a very foolish one. For is it not foolish to ridicule something that one either knows nothing about, or about which one is not sufficiently instructed? Would it not be more reasonable, much more honorable, first to study the Catholic religion thoroughly before beginning to make fun of it? Even an infidel, if he is a well-bred gentleman, will respect the honest belief of a Catholic as well as of any other Christian, even though he may imagine that this belief is an entirely mistaken one.

But why any Catholic should be ashamed of the sign of the cross, or why any other Christian should ridicule a Catholic for making the sign of the cross, in either case simply because of the sign itself — indeed, it is most difficult to notice any show of reason at all in either one or the other instance. What does the sign of the cross mean? Is there anything in that sign for a Catholic to be ashamed of or for any other Christian to laugh at?

The sign of the cross, as used by Catholics, reminds us of the principal and fundamental doctrines of the Christian religion. First, the sign made while pronouncing the prescribed words reminds us of the doctrine of redemption, namely that the Son of God Himself, the second person of the Most Holy Trinity, became man for us, and that as God-man He shed His blood and died on the cross for our salvation. Secondly, the prescribed words pronounced while making the sign remind us of the doctrine of the Trinity, namely, that there is but one God, though there are three persons in the Deity, one distinct from the other. The prescribed words are these: "In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

We say "In the name" (not "names"), to signify that we believe in the existence of but one God; and we pronounce the three names of "Father, and Son, and Holy Ghost," to signify that we believe also in the three divine persons designated, each person being distinct from the others, yet the three together being only one God.

This is what the sign of the cross means. Where is there a sign that contains a grander and more expressive meaning?

OBJECT OF THE DEVOTION TO THE SACRED HEART.

A DEVOUT author writes: "The material or sensible object of this devotion is the Heart of the Incarnate Word, inseparably united to His humanity and to His divinity, and as much an object of worship as Jesus Christ Himself, with Whom It is identified. The spiritual or abstract object is the love of Jesus Christ, of which His Heart is the symbol.

In whatever way we consider it, the object of this devotion is all that we can imagine most worthy of our adoration. It is the Heart of a God Who loves us tenderly, it is Jesus Christ Himself represented by the most noble organ of His humanity, and the most beautiful attribute of His divinity — His love.

No devotion can be more acceptable to Him, because none more powerfully reminds us of all that He has done and suffered for us. His Heart has the same

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feelings as our own. We are pleased when those to whom we have rendered some service are grateful to us. He shares this feeling as His words plainly show on many occasions.

By this devotion we may make reparation for the insults and blasphemies of heretics and infidels, and for the coldness and indifference of Catholics, which wound His Sacred Heart.

We commonly measure the generosity of a man by the sacrifices he makes for his fellow-men. We may do the same with the generosity of the Heart of Jesus.

What was the extent of His sacrifice for us? Of all that we possess that which we guard most jealously is our honor, or our reputation, and this our Saviour was content to sacrifice as a reparation for the dishonor which sin had done to His Heavenly Father in order to reconcile us to His Father. He not only submitted silently to the most atrocious calumnies, but He died stripped of all reputation.

During His whole life He was exposed to the hatred, calumnies and insults of the doctors and rulers of the Jews. Before all the people they told Him, to His face, that He was possessed by the devil, that He worked miracles by the power of Beelzebub, the prince of devils. And yet His meekness never failed. It remained unchanged to the very last. As He hung upon the cross His enemies dared Him to come down as a proof that He was the Son of God. But He descended not, leaving them to conclude that He had not the power to come down, that He was an impostor, the basest of men, and thus He died. He may indeed justly say to us, "Learn of Me, because I am meek and humble of heart."

Let us listen to the words of Blessed Margaret Mary, who received from our Divine Lord Himself the glorious title of Dearly Beloved Disciple of His Heart, and the mission, not less glorious, of spreading this devotion.

"The amiable Heart of Jesus has an infinite desire to be known and loved by Its creatures, in which It wishes to establish Its reign, as the source of every good, in order to provide for all their wants.

"Priests and all Apostolic men will through It possess the gift of touching the most hardened hearts, and, if they be deeply imbued with a tender devotion to the Sacred Heart of Jesus, the success of their ministry will be wonderful.

"Religious communities will derive from It so much benefit that the least orderly will see revive in their midst their primitive fervor and the most perfect regularity, and those most subject to rule be enabled to reach the highest perfection of their state.

"The laity will obtain, by means of this devotion, peace in their families, ease in their labors, the blessings of heaven on all their undertakings and consolation in their miseries.

"The propagators of this devotion will be favored with inconceivable treasures of special graces which our Saviour reserves for those engaging in this work of love. Their labor will be rewarded with results far beyond their expectations, even in matters which regard their own salvation and perfection.

"Every Christian will find this Divine Heart a place of refuge during life, and still more so at the hour of death. How free from terror, or rather, how full of peace and satisfaction must not the death of those be who remain during life constantly devout to the Sacred Heart of Him who is about to become their Judge!"

From the Echo.

BLESSED MARGARET MARY.

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THE CATHOLIC CHURCH.

THE Catholic Church is indestructible. It cannot be conquered. For twenty centuries, states and rulers and societies have tried to crush it. If it had been human, they would have obliterated it. But it is divine. It is the work of God. It has the promise of perpetuity, let nations or individuals rage as they please against it, for Christ Himself declared that He would abide with it forever. It therefore fears no man and no combination of men. It will last until the end of the world.

Catholic Columbian.

BAPTISM.

A CHILD should be presented for baptism without delay in the parish church at the proper time. If some grave reason impels one to have his child baptized outside of the parish, the written permission of the pastor is necessary.

There should be two practical Catholics for sponsors, a godfather and godmother. In case of necessity one sponsor of the same sex as the child, will suffice.

Parents should not baptize their own children except in danger of death, when no one else is near.

It is proper for the mother to receive the blessing of the Church after her child is baptized. The ceremony is called churching.

The following brief instruction refers to the baptism of children or infants: A child should be presented for baptism without delay, in the parish church, at the proper time. If some grave reason impels one to have his child baptized outside the parish, the written consent of the pastor is necessary.

At least one Christian name should be selected for the child. The godmother holds the child, with the head resting on her right arm. The clothing about the neck should be loose, so that the priest may easily anoint the breast and back. The responses are to be made and the Apostles' Creed and Our Father recited clearly with sincerity.

The sponsors place their right hand upon the child at the pouring of the water. They also hold the candlestick when the priest presents it.

It is becoming for the sponsor and the father to present an offering according to their means to the officiating clergyman. No charge is made for the administration of the sacrament. Custom demands an offering or honorarium in proportion to the means of the ones concerned. Those who are in poverty are not required to observe this custom.

THE CHRISTIAN CHILD AT SCHOOL.

1. FORM a habit of punctuality.

By doing the same thing over and over again we form a habit. Then we do it easily without effort.

Be always on time for school. It will be a help to you all through your life-work.

The scholar who is always tardy is never good for much of anything.

2. On entering the class-room incline your head and say, "Good-morning," to the teacher.

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3. See if there is not some little service you can do for her, — cleaning the black-board, bringing fresh water for flowers, dusting her desk, etc.

4. When a clergyman, teacher, or any visitor enters the room, rise, stand on both feet, and let the arms fall naturally at the side. Remain standing until you have permission to be seated.

5. If you are sent on a message to another room, knock, and, when you have entered bow to the teacher, and remain quietly standing until she is ready to attend to you.

Do your errand as simply as possible, not staring about the room but intent on the duty.

6. Never borrow anything at school if you can help it. If you cannot, choose the worst of what is offered you, and return it as soon as possible.

7. On meeting a clergyman or teacher in the corridors, pause an instant, then incline your head and pass on.

Always look people straight in the face when they speak to you, or in speaking to them.

ON THE PLAYGROUND.

ALL quarreling and fighting is low as well as displeasing to God, therefore,

1. No screaming, pushing, or disputing on the playground. The moment you speak the sound of your voice tells what you are.

2. Be kind to all and willing to play with all as you would wish others to do to you.

3. Never whisper in company; it is very rude.

4. Never praise yourself or tell of the fine things you have at home; no one wants to hear it.

5. A brave child always tells the whole truth. A liar is always found out and receives the contempt he has earned.

6. The child who cannot keep her temper, says many bitter, spiteful words and is sad afterward at the remembrance of them.

7. "Do what you do." Laugh and play as hard as you work.

From the Christian Child.

CONFESSION.

JESUS CHRIST shed His precious blood on Calvary, in order to wash out the sins of the world. But though He thus shed His blood, still He arranged that this blood, so shed, should be applied by the priest to the soul of each individual and applied by means of the Sacrament of Penance, as when the sinner makes his confession. It was after the shedding on Calvary that Christ instituted confession, and this is an irresistible argument to prove that Christ meant that confession was necessary, in order to apply His precious blood and thereby get sins forgiven.

A confession must have certain qualities in order to have effect in remitting sin.

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It must first be humble. In confession we should accuse ourselves as a criminal, conscious of his guilt. We should not be throwing the blame upon others, or saying as Adam and Eve, that it was this one's fault or that one's fault.

All men fall into sin. Sin is the common malady of all. It is the natural and legitimate consequence of the infirmity of human nature. God has annexed shame to sin, so that it may be a barrier to it; but the devil manages to invert this order of things, for he takes away the shame when the sinner is about to commit sin, and gives it back when the sinner is about to confess it.

Secondly, our confession must be entire, that is, after having examined our consciences carefully, we must tell, in confession, all the mortal sins that we recollect and which have not been remitted in a good confession. We should give their name and number, and the circumstances which increase or lessen the guilt. In giving the number of mortal sins, care must be taken to give the exact number, if possible, and if you cannot know the exact number, then give a guess at the number. If you have taken another's property, tell the amount, and whether you have yet restored it. If you have injured your neighbor's character or person, tell to what extent, and whether you have restored the injury or not.

Thirdly, our confession must be sincere; we must confess our sins just as they really are, without adding anything to them, or subtracting anything from them. What is doubtful should be told as doubtful; what is certain, told as certain; what is grievous, told as grievous. Sincerity is a beautiful quality in any person; it is specially beautiful in a penitent at confession. St. Gregory says: "If you excuse yourself, God will accuse you; if you accuse yourself, God will excuse you."

Fourthly, our confession must be simple. By this is meant that we must confine ourselves at confession exclusively to our sins; no irrelevant matter must be brought in by the penitent, no more than by the confessor. The names of persons who may be implicated in our sins, or who may have given us scandal, must, on no account be mentioned. Charity strictly requires this. In confession we should have nothing to say about any person but ourselves; unless, indeed, it be absolutely necessary for the due declaration of our sins; nor must we mention, or even suggest, the name of a person of whom we have formed a rash judgment. And the confessor is bound at once to check the penitent if he finds him about to make any such disclosure. To have the confession simple, the penitent must confess his own sins, the whole of his own sins, and nothing but his own sins. Behold the sacred secrecy to be observed in the tribunal of confession.

In the Sacrament of Penance Jesus remains as a physician, inviting all who are laboring against temptations and heavily laden with sin to come and He will refresh and heal them. In this sacrament Jesus is the Father running with joy in His eyes to meet His prodigal son whom He sees returning. In this sacrament Jesus gives again the same sweet look of forgiveness which He gave once before to Mary Magdalene the sinner. In this sacrament, Jesus is the Good Shepherd climbing the hill in search of the lost sheep, and, finding it, claps His hands and leaps for joy, and placing it fondly upon His shoulders returns home to the fold rejoicing. "Behold I have found my sheep that was lost." Wherever there is a confession made, there is Jesus present, silently and invisibly saying to the confessor: "Whose sins you shall forgive, they are forgiven them."

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This whole institution, it cannot be denied, is worthy of divine wisdom; and in the Christian religion, there be any ordinance singularly excellent and worthy of admiration, it is this which even the Chinese and Japanese admired, for the necessity of confessing at once deters many, especially those who are not yet obdurate, from sinning, and administers great comfort to the fallen; insomuch that I believe a pious, grave and prudent confessor to be a powerful instrument in the hands of God for the salvation of souls, for his counsel is of great avail in assisting us to govern our passions; to discover our vices; avoid occasions of sins; to make restitution and reparation for injury; to dissipate doubts; to raise up the broken spirit.

AT CONFESSION IT IS NOT THE CORRECT THING.

To go into the confessional without having duly examined one's conscience, and made all necessary preparation.

To omit to state whether the penance imposed at the last confession was complied with, and communion received.

To confess other people's sins, or to mention other people's names.

To be unduly scrupulous.

To be careless and mechanical in making one's confession.

To omit the act of contrition, or to say it carelessly.

To change confessors too often.

To try to rush in ahead of those kneeling around the confessional, and awaiting their turn.

To leave the church before making a thanksgiving, and saying the penance enjoined, if time will possibly permit of fulfilling that duty.

To tell any one, or to ask any one, what penance the priest imposed.

The Correct Thing for Catholics.

LELIA HARDING BUGG

Pursue with invincible courage the end to which you have been called; God has furnished such help and means to aid you in attaining it.

ST. IGNATIUS.

PENANCE.

PENITENCE for a fault done is highly commendable. It earns forgiveness in this world as well as in the next. But the need for penitence implies an original fault, which it would be better to correct. The offenses for which men repent are usually those which come from thoughtlessness or passion. Hardened offenders who commit wrongs deliberately and with full understanding of what they are doing seldom repent. The penitents are those who have acted thoughtlessly or at least without due consideration. When exposure or punishment impends they become penitent. It is too late then to correct the mistake or wrong they have committed, but it is not too late for them to take the lesson to heart that they are suffering because they did not stop to think or because they neglected to take the advice of their elders, who perhaps warned them of their danger. Other penitents regret the wrongs committed in a moment of passion. They, too, will lose the fruit of

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penitence if they do not trace their plight back to its cause and resolve to control their tempers hereafter.

Repentance is the only recourse for those who feel that they have done wrong. It cannot undo the wrong, and in itself accomplishes nothing except when it is accompanied by a high resolve to correct the error of principle or conduct which gave occasion for it. Repentance must be sincere to earn or gain forgiveness, but that means more than sorrow for the past; its sincerity must be manifested in future conduct. The office of repentance is to humble the haughty spirit and to make one feel the necessity of rigid self-control.

Young people stand in special need of such admonition as is brought to them when they are obliged to repent some hasty or ill-considered action. They are generally wilful, impatient of advice, satisfied in their own minds that they know more than the "old fogies" who tender them advice, and they go their own way until they stumble and fall and then they are ready to repent. Upon the character of their repentance its value depends.

HOW TO RECEIVE.

MANY people need instruction upon the matter of receiving Holy Communion. It is often those who go most frequently who are most faulty in their manner of acting at the rail. There are some who cause much distraction for themselves as well as for the priest who has to give the Communion, by staring instead of keeping their eyes closed or modestly cast down. Others are afraid of opening their mouths or extending their tongues beyond the lip. It is vanity which makes them afraid of seeming to have a large mouth — a sentiment which ill befits one who is receiving Communion. But the worst of all are those whom we call "snappers." These hardly allow the Sacred Host to touch the tongue before they snap at it, often catching the priest's fingers. Although they certainly do not mean any disrespect, it would be hard to imagine a more disedifying way of acting at the rail. The proper manner of receiving Communion demands that the eyes be closed or cast down, that the head be thrown back at the proper moment, and the tongue placed well beyond the lower lip; but above all, that the head be kept perfectly steady while receiving Communion. After the Sacred Host has been placed upon the tongue, it should be taken into the mouth reverently and the head slowly bowed in meditation.

The Season of Lent, Holy Week and Easter.

KEEPING LENT.

ALL are asked to deny themselves in Lent, to modify their appetites and abstain from amusements; in a word, to deny the senses of the body that the soul may be more free to ponder on the affairs of eternal salvation. The amusement halls closed or deserted, the churches are opened for the presentation of solid doctrine, and large and eager crowds are ready to receive it. Every good Christian wishes to make a good Lent, and will do all in his power to accomplish that desire. All

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recognize it as a time of special graces, and hence they wish to profit by it. In the great cathedrals of the world noted preachers fill the pulpits and tens of thousands crowd round to hear them. Some of the most powerful sermons extant have been preached at these Lenten gatherings. The season itself is the most effective preacher, for every day of the forty days of Lent tells the story of our Lord's passion with increasing pathos, that finally reaches the climax in the great Holy Week, which commemorates His death upon the cross. While everything outward leads us in Lent to the greatest interior recollection, we have in the sacraments the means to make lasting the fruits of our reflections, and these must be made use of frequently during the holy season if we would pass a good and profitable Lent. It is to bring us to our Lord that His word is preached; it is to unite us the closer to Him that we are asked to withdraw from friends and pleasures of the world; and this is consummated in receiving our Lord in Holy Communion. Frequent Holy Communion is the acme of piety for the Catholic layman, as daily Mass is that of the priest. All, therefore, should try and approach the altar often during the Lenten season. Again, as the Mass is the greatest and most acceptable offering we can make to God, daily Mass ought to be the custom for all during Lent. Finally, God's poor should be remembered. The mortifications and denials we practise always leave the more money in our purse. Thus we will be able to give to the poor and bring them to bless God the more, Who inspires this remembrance of them. Fast and abstinence, prayer, the frequent reception of the sacraments, together with self-denial and alms-deeds, make a good Lent.

Selected.

Lent will soon arrive. Yearly, our Mother the Church, the Spouse of the Holy Ghost, guided by His counsel and filled with His love, calls on us to observe a fast of some weeks. In all things so kind and compassionate, she is yet inflexible in exempting none from the law of penance in some form or other. In this she is moved by love for her children and a desire for the salvation of all. The true religion is one of mortification and privation, because it is a continual exercise of virtue, and virtue is acquired at the cost of pain and sacrifice. Nothing grand or noble was ever gained without a struggle.

Whose example is given us to follow? That of our Lord Jesus Christ who came on earth as the great Expiator of our crimes. As our model we find Him first in suffering, laboring, fasting, and humbling Himself till He closes His life by the death of the cross.

All of us who are guilty — and who is innocent? must imitate our Redeemer in His life of atonement. We, in our turn, must be expiators, must bewail our sins and pray for pardon. To assist us in doing this, Holy Church now proclaims the return of the solemn fast.

Our own transgressions are not the only ones we should endeavor to repair. The sins of others — those perhaps of our own families or friends — make penance a pressing duty for us. The frightful spread of impiety and irreligion, the general reign of vice and the depravity of our times call for reparation, if the world is not to be allowed to sink under the load of its iniquity.

We do not sufficiently estimate the all powerful effect of prayer and penance.

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What multitudes of sinners have been withdrawn from the ways of perdition and sent to heaven almost in spite of themselves, by the prayers and fasts of Catholics during Lent! Crime demands vengeance, but heartfelt contrition and repentance propitiate God's justice. Witness the Ninivites whose tears and prayers disarmed God's anger and obtained their pardon.

Far from finding the observance of the Lenten regulations difficult and painful, thousands of fervent Christians are zealous in conforming with the penitential precepts and add their own works of supererogation. The knowledge that they are obeying God Whose eyes are fixed on them, and that they are effacing their sins, make fasting and abstinence a pleasing duty. These Christians manifest a sincere love of God, since love is proved by suffering. Let us, then, unite our fast to that of our Divine Saviour, and enter joyfully on the career of penance.

Voice of the Precious Blood.

THE CORRECT THING FOR LENT.

It is the correct thing:

To resolve to observe all the regulations of the Church as far as one is able.

To decline all invitations to amusements.

To assist at the daily Mass, if at all possible.

To take but one full meal on any day in Lent (Sunday excepted), and then not till after twelve o'clock.

To know that fish (oysters) and meat cannot be used at the same meal during any day in Lent, even on Sundays.

To know that meat is allowed but once a day, except on Sundays.

To know that one is obliged to fast as soon as he finishes his twenty-first year, or begins his twenty-second.

That children should abstain from meat when they reach the age of seven years.

To remember that abstinence and fasting are two different things.

To remember that sick, convalescent, or delicate people are not obliged to fast.

That those engaged at hard labor, tradesmen generally, railroaders, steamboat men, etc., are not obliged to fast.

To lay aside the pipe or the bottle during Lent.

To make Lent a red-letter period for the poor and suffering.

To remember that travellers should keep Lent abroad, as well as at home, and that the mere fact of leaving home does not abrogate the Lenten obligation.

LELIA HARDING BUGG.

The Correct Thing for Catholics.

THE CORRECT THING DURING HOLY WEEK.

It is the correct thing:

To redouble one's devotions during Holy Week.

To genuflect on both knees when visiting repositories on Holy Thursday, as is the regulation at all times when the Blessed Sacrament is exposed in the Church.

To receive Holy Communion on Holy Thursday.

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To know that a great many indulgences can be obtained by piously attending the Holy Week services.

To go up one aisle and to come down another when visiting repositories in crowded churches so as to avoid jostling against the throng.

To contribute to the fund for decorating the repository for Holy Thursday in the Parish Church.

To remember that one who walks to the different Churches visited gains more merit than one who rides, other things being equal.

LELIA HARDING BUGG.

The Correct Thing for Catholics.

HOLY WEEK.

HOLY WEEK, a special season of sorrow and repentance, is at hand, a time when every Catholic, worthy of the name, should implore forgiveness of their sins, promising henceforth to lead a devout life, and to observe more faithfully God's law and commands, He Who gave His only begotten Son, Jesus Christ, as a sacrifice and atonement for our redemption.

The first day of the week, Christ entered Jerusalem, and the people followed Him, crying out, "Hosanna to the Son of David, blessed is He that cometh in the name of the Lord, Hosanna in the highest." This day was foretold by the prophets, and we commemorate it by the blessing and distributing of the palms at Mass.

The next three days of the week, Monday, Tuesday and Wednesday, are days of mourning in the Church. Holy Thursday is observed by the faithful in visiting various repositories, where they adore the Divine Mystery, surrounded by a wealth of flowers and myriad lights.

Good Friday, day of sorrow and gladness — sorrow for our part in the crucifixion of Our Lord by our sins — gladness for the joy of salvation to man! We reverently kneel and kiss the cross laid on the steps before the altar, and caress the sacred wounds of our Redeemer, imploring pardon for our transgressions in the past, and promising better things in the future.

Holy Saturday our Lord rests in the tomb, and the Church awaits the Resurrection with subdued joy and gladness. On the morrow — the first day of the week — we shall hail our Risen Lord. May it find us with clean and pure hearts, that we may be worthy to approach the Lord's table and partake of the Blessed Sacrament, and begin renewed lives of aspiration toward perfection.

The end of the Lenten season is now drawing near. Its last solemn week is about upon us and we are called by the Church to pray devoutly. Through the prayers we say, the acts of devotion we practise at this time, we are taught will the life beyond the grave be compensated. Holy Week with its dark dread height of Calvary is now before us. The meditation and bloody sweat, the betrayal, and then — then Friday — Good Friday, with its sacrifice for man's redemption, when the voice of his servant at the altar is hushed, and the world moans in its grief; all this is what now comes to possess the soul, and make the heart of man bow down in prayer. In the shadow of the great solemn event, the believing mind turns away from all earthly thought, and dwells upon the great mystery.

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To the Catholic it is not a dream, all this, not an ecstasy, or a story held and told in print, or a symbol of what was once on earth, but a living, real, actual occurrence made such by the Real Presence, and as such has its influence on the mind. It is a shading, a drawing of the mantle of sorrow upon all the earth at mid-day, that so, in greater relief, the eye of Faith may see upon Golgotha's height, the Man-God impaled upon the cross by man in his blindness, and all allowed by Heaven, that so man from his sins might find redemption.

EASTER.

"He is risen. Alleluia!" The glad words ring out at the happy Easter time, and all bow in acknowledgment of the Divinity of Christ. The soldiers no longer guard the portals of the dead Saviour's tomb. While Christmas commemorates the birthday of our Lord, Easter marks the birth of the Christian Religion, for by His resurrection Christ proved that He was "indeed the Son of God." After the sadness which pervades Holy Week, comes the gladness of Easter, teaching us to rise with Christ to a new life.

Easter is indeed a joyous feast, and one when our hearts should go out in thankfulness to God for the many blessings He has given us; but most of all for the great gift of faith, which is a priceless blessing. The feast comes to us in the early spring when nature is awaking from her long sleep and putting on her new garments. The choicest flowers deck our altars, the pure Easter lilies emit their fragrance, and before our Lord, veiled in the Blessed Sacrament, burn myriads of lights. All this is in keeping with the great day which brought into the world the light of Christian faith, and the sweet odor of sanctity.

Like the observance of Christmas, that of Easter has of late years become general, and in the churches of all the sects the grand music of the old Catholic masters is sung on that day. A perusal of the Easter programs of these churches shows that more Catholic music is being added each year, and the observance of recent years is much more elaborate than formerly. The influence of the Church is spreading in a marvellous manner, and the persecution which she has suffered during late years has done a good work in more closely uniting her members.

In this unity of the Catholic Church is her strength. The world to-day, through many noted writers of different creeds, is also awaking to the fact that in the Catholic Church alone the true democracy which Christ taught is practised. Within her fold all classes are welcome, the rich who can contribute liberally to the many good works which she supports, and equally as welcome the poor and down-trodden who will there find solace and comfort. The outcast of society finds a refuge in God's Church and are there taught that, if repentant, like Magdalen, they can become saints and occupy high places in God's kingdom. The queen of society and the woman who earns her daily bread by the most menial service, kneel side by side in the Catholic Church on an equal footing. No spirit of caste exists in the true Church of Christ, and surely this is carrying out the teaching of the meek and humble Son of Mary, Who dwelt among the poor and lowly, and taught us that the attainment of riches should not be the sole aim of our existence on earth.

The feast of Easter teaches many lessons, but mainly that of gratitude. When, on that day, we kneel in solemn worship, we should not forget to give thanks for our innumerable blessings, and ask that our faith be strengthened and sustained.

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Then will it be for us indeed a joyous feast, and one celebrated in the true spirit of love and faith. Then can we join with the Church in her glad anthem: "He is risen, Alleluia!"

"O death! where is thy bitter sting?
Where now thy victory?
To-day His glorious praise we sing,
Who triumphed over thee.
Nor triumphed for Himself alone,
But by His mighty power
Taught us to triumph in our turn.
Nor dread thy terrors more."

Haverhill.

MARY E. DESMOND.

Easter, the glad anniversary of our Saviour's resurrection, is the greatest festival of the year — the Queen of festivals. In early times it was the custom for Christians to greet each other on the morning of this day, with the words of the Gospel, "The Lord hath risen indeed; Alleluia!" To which the person saluted made reverent answer, "And hath appeared unto Simon, Alleluia!"

It is one of the movable feasts of the Church, and is not fixed to one particular day of the month, but occurs according as the full moon next after the vernal equinox falls near or further from the equinox.

In the language of Scripture, let us remember that on this great day of days, "Christ, our Paschal Victim, was sacrificed, therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

Christ is risen; He is no longer hidden in the gloom of the tomb. Let us rejoice and be glad. This day brought salvation to man through Christ's resurrection from death, and the infamous cross is now glorified by His blood. It is truly "a day of faith, of hope, and of love, a day of happiness and joy!"

The Saviour suffered and died for our sins. We may return Him love for love and show Him that we are grateful. How may we do this? By repentance and contrition, by making a sincere confession and partaking of the Blessed Sacrament, by rising from death in sin, to be born anew. In this way we may prove our love, and show Him gratitude for His cruel death on the cross in expiation for our transgressions.

Easter is, then, a day of rejoicing, and earth and heaven sing the praises and chant the glory of our Risen Lord. Let us resolve not to return to the path of sin, but henceforth to be true children of God, and then, it may be said of all our days, as well as Easter, "This is the day the Lord hath made, let us exult and rejoice therein."

Happy are they who have during Lent become sensible of the darkness of sin, and desire to rise out of it. Happy are they who look forward to the dawn of an eternal Easter, and lead lives in anticipation of it.

"One moment now may give us more
Than fifty years of reason;
Our minds shall drink at every pore
The spirit of the season.

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Some silent laws our hearts will make,
Which they shall long obey;
We for eternity may take
Our temper from to-day."

TITLES OF A CATHOLIC PRIEST.

1. He is a king, reigning not over unwilling subjects, but over the hearts and affections of his people.
2. He is a shepherd, because he leads his flock into the delicious pastures of the sacraments, and shelters them from the wolves that lie in wait for their souls.
3. He is a father, because he breaks the bread of life to his spiritual children whom he has begotten in Jesus through the Gospel.
4. He is a judge whose office it is to pass sentence of pardon on self-accusing sinners.
5. He is a physician because he heals their souls from the loathsome distempers of sin.

CARDINAL GIBBONS.

THE PRIEST IS A MAN OF GOD.

THE priest is a man of God. He, of all men, must be a man of faith, a man of sacrifice. He must be a lover of God, a lover of God's people, the example of God's love for men. He bears faith to men, for he is the instrument through whom God works. His faith should be full, it should be clearly defined, intelligently appreciated, and intelligently made known. He should be a man of faith, who believes in God in the full meaning of belief; who believes in his Church, in the teachings of the Fathers and Councils, who is loyal to his Bishop and the Holy See, who trusts implicitly in Providence. His life should be above reproach, for he deals with sacred things, he handles holiness; he must be as Timothy, "Blameless, sober, prudent." Albertus Magnus and St. Thomas have said that no greater power or dignity than the power and dignity of consecrating the body of Christ was ever bestowed on man; and no greater sanctity or perfection can be conceived than the sanctity and perfection required for so divine an action, in the priest. To him, above all men, is said the word of Christ, "Be perfect, imitate Me, be My disciple." Woe to him, if by him any scandal comes. To him is given power over the body of Christ. At his word, Christ the Lord comes in the sacrament of the Eucharist and dwells upon our altars to be the food and nourishment of our souls. By his acts, in conjunction with man's repentance, sins are remitted. In his hands, according to the scheme of salvation, are the keys of the Kingdom of Heaven. Oh, indeed he should be a man of faith.

RT. REV. T. J. CONATY, D. D.

THE PRIEST IS A FATHER.

THE priest is a man of the people, a father, a friend, a guide, a defender. It is his duty to commend good, to denounce evil, to lead the people into virtue, to keep them from vice, to guard the fold from the ravening wolves, to feed the sheep with life-giving food, to train them in the ways that lead to strength and beauty of goodness.

What a work the Christian priesthood has done in the history of the world! It

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preached the Gospel to pagan Rome and Jewish Palestine; it converted Constantine and his empire; and evangelized the barbarians; it brought the Gospel of Christ to every nation; it built the Christian altar by the running brook, on the hillside and in the mountain fastnesses, that everywhere the people might have salvation; near the altar; it built the Christian school; it preserved letters and science, and civilized the world. The saints of old, who taught men morality, established Christianity and ruled the Christian Church, were priests. The missionaries, who gave up life and its ambitions to consecrate themselves to the service of God, were saintly priests of the Christian Church. They built the Church of God into the life of every nation; they have brought the Church to this land and to our day. We are the successors to that same priesthood, and upon us falls the same responsibility. There is call to us for action. The responsibility of the Church is our responsibility.

The priest of to-day must be prepared to meet the exigencies of the times; he must have the spirit of his vocation and the courage of his convictions, manfully and fearlessly standing for the truth. He is called to be a leader.

RT. REV. T. J. CONATY, D. D.

WORK OF THE PRIESTHOOD.

CATHOLIC priests have ever been the champions of virtue, and the Church was always a barrier to tyranny and social disorder, says the *Freeman's Journal*. Virtue! virtue! is their constant theme. They inculcate it to the powerful as well as the weak, to the rich as well as the poor. They protect the innocent and save the oppressed from violence. They insist on the observance of law and the keeping of the commandments. Children learn from their lips the obligation of obedience, and parents are reminded of what they owe to their offspring. Husbands and wives are taught fidelity and the necessity of mutual forbearance. Compassion for the afflicted, mercy toward the erring, alms-giving to the needy and charity for all are among their frequent lessons. When selfishness corrupts the hearts of men they hear echoing the solemn duty of bearing each other's burden. These are the doctrines taught by the priesthood. There is not a virtue necessary for the individual or society that has not its teacher, its champion and its model within the ranks of the clergy. They are ever ready with arguments to show the beauty of virtue and the horrid deformity of vice. With a zeal all their own and a power all divine, they illumine the intellect, fill the soul with grace, purify the heart and rescue the sin-laden from eternal misery.

THE OBLIGATION OF HEARING MASS.

THE one who appreciates the meaning of the Holy Sacrifice of the Mass must indeed be surprised to learn that very many Catholics neglect to hear Mass on Sundays and Holy Days of Obligation. The slightest pretext is sufficient to keep them at home, although much graver reasons would be required to prevent them from keeping a business or social engagement.

From time to time we are told of the great loss the Church suffers by the apostasy of her children, and in the majority of cases the cause may be traced to carelessness in attending Mass. It seems so easy to contract a bad habit, but it is very difficult to get rid of it. Those who work all the week, and often late Saturday night, are inclined to believe that they are excused from the obligation of hearing

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Mass, and yet they would not hesitate to go to their stores and shops because they were a little tired or suffered a slight headache.

We are naturally inclined to undervalue what we can obtain free of all expense, and because it is so easy to hear Mass we do not properly appreciate the great blessing we enjoy in being permitted to be present when it is celebrated. If the passion play were to be performed as it is at Oberammergau within a few miles of our home we would be impatient for the day to come, and would not think of remaining at home if it were possible for us to attend the performance. And yet how insignificant is the passion play when compared to the Sacrifice of the Mass. The one is an imitation, the other the genuine. While we would rejoice to see the passion play how much greater would our happiness be to be present at the Sacrifice of the Mass were it only celebrated once a year or once in ten years. Then we would appreciate the great blessing which Our Saviour left us when He instituted this adorable mystery.

"If we go often to Mass," says a spiritual writer, "this holy sacrifice will correct our faults without bitterness; will heal our wounds without pain, will purify our hearts without violence; will sanctify our soul without alarm and almost without a struggle. It will detach us from ourselves, withdraw us from creatures and unite us to God. It is the remedy which Jesus Christ has left us in all sweetness. The poor and the rich, the mechanic and the merchant, the married and the unmarried, the sick and the strong — all can easily participate in this admirable sacrifice without leaving the world, without injuring their health, or abandoning their family or employments."

There should not be any necessity of a law to induce men to attend Mass, but the Church appreciating the weakness of her children, in order to induce them to participate in the blessings derived from hearing Mass, has made it obligatory upon all to hear Mass on Sundays and Holy Days of Obligation. To the well-instructed Catholic the laws of the Church are commands that must be obeyed. "He that will not hear the Church let him be to thee as the heathen and the publican." The Council of Trent says: "To refuse obedience to this commandment is a proof of extreme temerity, and the punishment with which its infraction has been visited should be a salutary admonition to Christians."

It is said of St. Louis, King of France, that he used to hear two Masses every morning, even on week days, and when his courtiers murmured he severely reprimanded them, saying: "If I were to ask you to play or to go hunting with me, three or four times a day, you would find no time too long, and now you feel weary of staying in the church during one or two Masses for the honor of our Lord and Saviour."

Man does not require the law of the state to compel him to try to secure wealth. He is willing to suffer and labor for gold, although he must leave it in a few years, and yet he cannot find time to seek what is ten million times more valuable than all the gold in the world. He is very industrious in working to secure a beautiful home here, but he cares very little for the home he shall inhabit for eternity. If he was at all solicitous about the latter the Church would be compelled to make a law to remain away from the church long enough to supply his own and his family's wants.

Church News.

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FIRST MASS IN AMERICA.

THE Holy Sacrifice of the Mass was offered for the first time on the shores of America by Father Juan Perez, who accompanied Columbus on his second voyage to the New World. Selecting an elevated spot, an altar was erected beneath a rude canopy, and there amidst the beauties of nature was laid the foundation of Catholicity in the Western world. Around the solitary altar and at its first Sacrifice Columbus and his mariners knelt in silent adoration and poured forth fervent prayers. At a distance grouped upon the ground, the rude natives gazed upon the scene in mute astonishment. At the conclusion of the Holy Sacrifice the minister of God turned to impart a solemn benediction to the venerable Columbus and his companions who knelt before him. Columbus had the Holy Sacrifice of the Mass offered up in all the prominent places he discovered. At Havana one of the original chapels still exists on the spot where the astonished natives witnessed the grand and imposing ceremony. At Isabelle, in Hayti, the ruins of the church still remain.

EARLY TO MASS.

A YOUNG man was speaking of theatre-going the other evening, and said that he hated to go in after the curtain had gone up, says *The Paulist Calendar*. It would be good if some of you would feel the same way in regard to coming in time for Mass. It seems strange that the person who would feel uncomfortable at the thought of missing part of a play or of a dinner would feel no concern at losing part of what he knows to be the greatest act of worship on earth — the sacrifice of the Mass.

If you have a business appointment with some one which means advancement to you, which puts money in your pocket, I take it you are there on the minute. If you are taking the pleasure trip, and you must catch a certain train or steamer, I take it you are there some minutes before. And here you have an appointment, made by the Church of Christ, and you know it makes it for your spiritual advancement if you do your part, and yet you are careless and negligent.

Nay, rather going to Mass should be regarded as a visit of pleasure, not as a task imposed, for should we not be glad of a few minutes' converse with One Whom we profess to love above all things on earth?

ASSISTING AT MASS.

"MAKE every effort," says Saint Francis de Sales, "to assist daily at the Mass, in order that with the priest you may offer up the holy sacrifice of your Redeemer, to God His Father, for yourselves, and for the whole Church." Temporal blessings are frequently poured upon those who obey this injunction of the Saint. It is related in the life of St. John the Almoner, of some tradesmen, who lived in the same town, that one of them who had a large family, and daily heard Mass, lived most comfortably, while the other who had no one to support but his wife, could scarcely live, though he worked day and night, not allowing himself time to go to Church service, even on Sundays. Wondering at this, he once asked his more devout fellow tradesman how it happened. "I'll show you," replied the other, so he led him to Mass next morning. "Here it is," said he, "that I lay up treasures for the next life, and procure a sufficiency for this, for you know the Lord said, 'Seek first

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the kingdom of God and His justice, and all things else shall be added unto you.' "

THE NUPTIAL MASS.

THE Church has appointed a manner, a form, in which all should receive the sacrament of matrimony.

See in what estimation she holds it. She would have the holy nuptial of her children with all religious pomp and ceremony. It is so sacred in her eyes that she bids her priest sing a Solemn Mass of benediction and joy, clothed in his most precious robes. She would have the sanctuary adorned as if for a high festival, and to honor and reverence this sacrament she interrupts the sacred ritual to bestow her fruitful and hallowing blessings. The only other occasion on which she does this is in the ordination of her priests. Then, and then only, does she grant nuptial benediction to the married pair, and those who are not thus married never receive it. Custom to the contrary, so much to be lamented, does not make up the deficiency, and heavenly graces are simply rejected as if they were of little or no worth. What would you think if the priest would simply baptize your children with plain water, and omit the prayers, exorcisms and holy unctions appointed for the solemn administration of that sacrament? You would not be content, and you would be scandalized at the priest's want of obedience to the Church and his want of respect for so holy a rite.

Western Chronicle.

GOOD ADVICE TO CHURCH GOERS.

OFTEN on a Sunday I visit the different churches during the morning Mass and notice with not a little surprise (a scribe you know must need be observant) that the large majority of young persons present on these occasions never use a prayer-book.

Most of the young women seem to be deeply engaged in studying the stained glass windows, the frescoing over the arches, the style of the latest bonnet, or the dress of those occupying the next pew.

The young men are to be seen in groups around the door conversing in an audible voice on the happenings of the past week, glancing now and then through the screen door at the altar, only pausing when the sound of the bell, ringing to remind the congregation that they are about to witness the solemn mystery of the Cross, tinkles in their ears.

Within the church also the young man may be found kneeling like a statue, staring into vacancy. I had often been tempted to ask him, "a penny for your thoughts." Were I to do so I feel perfectly satisfied his thoughts were not worth half the copper, for he is thinking simply of nothing, and the awful Sacrifice of Calvary goes on in his presence unheeded.

How these persons deceive themselves! Surely they do not need to go out on a cold winter's day at eight or nine o'clock in the morning and stay in a church an hour or two, then return home again without fulfilling the obligation incumbent on every Catholic, namely, of hearing Mass on Sundays and holydays of obligation.

St. Augustine says: "As material food constitutes the sustenance of the body, so a spirit of prayer is the food and life of the soul." If people neglect prayer they

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deprive their souls of proper nourishment. The royal prophet assures us of his personal experience of this truth. “My heart,” says he, “is withered because I forget to get my bread.” Mark the words — as soon as he ceased to take his food his heart withered — in other words his soul became weak because he neglected to pray.

Ah, my dear friends, better far is it for you to remain altogether from church than to go there and offend God in His holy temple by irreverence and forgetfulness.

Take your prayer book along with you on Sunday morning; remember where you are going, for what purpose; do not address any one in the church — for it is the holy place where the soul communes with God alone. Do not look to the right or to the left, keep your minds and hearts on the sacred Word; follow the priest through all the stages of the Passion; contemplate the Victim immolated on the altar, pray for strength to become better; pray also for your parents and relatives, for all in need of grace who travel on the broad highway of this life; bow lowly at the last benediction and ask the blessing of Jesus in the Most Holy Sacrament. And when you have left the church you experience a happiness and a joy that cannot be described, and an abiding peace that will last forever.

WHISPERING IN CHURCH.

THE worst of all kinds of sounds in church is that of human voices not engaged in the service; worst in indecency, worst in moral transgression. Even religious conversation is wrong; secular conversation is profanity. Comments on the service itself, if favorable and friendly, are impertinent; if critical are disgraceful; if comical, or calculated to provoke laughter, are infamous. For all mutual communications that appear to be necessary, a sufficient forethought would, in most instances, obviate the necessity. If those who whisper would think twice first, they would commonly see that no serious harm would come of keeping still till after the service. The insult lies against His courts, against the authorities of the Church, against the congregation. A whisper reaches farther than the whisperer imagines. And wherever it reaches it may rightly stir indignation. It is a form of ill-manners, the more deplorable because it is scarcely capable of rebuke and suppression by any other means than a general sense of good behavior and a right education.

THE CANDLES.

CANDLES were used in the Church from the time of the Apostles. Doubtless they recall to us that the divine mysteries were celebrated by the persecuted Church in caves and catacombs. The candles of the altar are made of beeswax. Wax, made by bees from the fairest flowers of earth, is a figure of Jesus born of the Virgin Mother, the purest flower of the human race. The flame of the candle tells of Christ the true Light, and of His Church, shedding the knowledge of the gospel and of heavenly things among the children of men.

TEACHING CATECHISM.

“WHAT is meant by the teaching of the catechism?” was the subject recently of a zealous priest, that has come under our notice. The study of the catechism should make a deep and lasting impression. This is its spirit, and it is absolutely necessary for the child. It does not consist in making children learn the mere

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words, without the slightest attempt to explain the meaning. That kind of teaching is dry, cold and useless. It is making of the study a mere task, and by no means an agreeable task. The mere dry explanation is not true religious instruction. It will bear no fruit; it will enter the mind without touching the heart, and will leave the child as it found it. Religious instruction fails in its purpose if, besides enlightening the mind, it does not touch the heart and affect the will and form the conscience. Catechism should teach children in their early years to love God, to pray, to reflect on their salvation, to repent of their sins and correct bad habits. The ordinary teacher thinks this is the work of the priest; but the teacher is the co-laborer of the priest, and is his deputy. When catechism is thus taught by a teacher who brings to the duty, for it is not a task, a zealous preparation and a conscientious study, teaching not only from the head but straight from the heart, their pupils when adults, cannot excuse their profound and culpable ignorance of religion, by saying they are no scholars; thereby confounding knowledge of their religion with ordinary literary acquirements, a fallacy extremely common among those whose catechism was imparted to them in a mere perfunctory manner.

Pittsburg Catholic.

GRAVEYARD POLITENESS.

A LESSON of what might be expected of Catholics attending a funeral may not be amiss. Don't be ashamed to bend your knee, or take holy water on entering the church because you have a Protestant with you. If you want to practise what you believe, see that you have a prayer-book, or a rosary with you, to pray for the soul of the dead. It is ill-becoming for a Catholic to look upon the cemetery as anything else but a sacred place. It is blessed and set apart as a temple, for the departed. As it would be ill-becoming to misbehave in the church, even if the Blessed Sacrament was not there, on account of it being a holy place, in like manner is it a fault for us to misbehave in the cemetery. Too often has it occurred that Catholics use it as a meeting place, at time of funerals, and there is the hand-shaking, and greeting and very often laughter, which is not much less than a disgrace. Sometimes loud-mouthed people will intrude themselves very near the grave and disedify their neighbors with the description of the graveyard, telling who was buried here, and there, and all about the recent tombstones.

Even the pallbearers sometimes make comments, which are very unbecoming. If you come to the cemetery to honor the remains of the party who is to be interred, you should show the proper respect by going to the grave without unnecessary delay. If you want to visit the graves of the members of your families or friends, do so after the final exercises at the grave.

It would seem from appearance that some people make it a point to visit the graves of their deceased friends, and kneel down and pray earnestly for them only when there is a funeral in the cemetery. Everyone realizes that this is a sham, of the meanest description, and the most illiterate can tell that you are showing off. It becomes an abomination when such people bewail, in such a loud manner as to attract the attention of everyone to the memory of their dead friends, who, when they were alive, they heeded very little.

It is exceedingly unbecoming for a layman to usurp the priest's place as soon as his back is turned, and kneeling offer an additional number of prayers. The Church does not tolerate this. The priest is the only one to officiate in the cemetery, and

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no layman should dare to assume the right to conduct public prayers in that holy place. There are persons who do not know better, but it is all very wrong. It indicates either that the priest does not know his business, and, consequently, someone else had to finish his work, or that the Church recognizes a lay priesthood. In both instances this is decidedly wrong. "Fools rush in where angels fear to tread," is an old saying, which can be applied in this instance.

This custom of leading in prayer originated very likely in Ireland, when a priest was not permitted to enter a cemetery and Catholics were compelled to bury their dead in unconsecrated ground. It might also be tolerated when a priest cannot attend the burial, but when a priest officiates it is exceedingly wrong. It must not happen in the future. After the remains have been committed to the earth, it is very proper that you should visit the graves of your deceased relatives and friends, but not until then.

It seems hardly becoming to have children attend the burial, who have not arrived at the age of reason, and think the whole affair is a matter of play. There are persons in the neighborhood of our home who will gladly care for them during the funeral services.

In some parts of Canada it is customary for men only to go to the grave. The women return home from the church. It is certainly a desirable custom; however, one we are afraid which could hardly be introduced here at this late date.

The cemetery should be a reminder to each of us of the shortness of life, and that our turn is sure to come earlier than we expect. It should inspire solemn, holy thoughts, which should be of benefit to ourselves and the souls of the departed. We should ever bear in mind the lessons which are imparted, the prayers which recall to our minds our last end and the decorum which is becoming in a consecrated place.

The Augustinian.

CATHOLICS SHOULD REMEMBER THIS.

PRIESTS may justly complain, and do, at the unnecessary summoning of them in the long hours of the night to a sick call. Cases of emergency arise, of a sudden danger, and the priest readily responds and would censure the interested who do not call on him, no matter the hour nor the inclemency of the season or his state of feeling, so that he is able to go. There are too many among us who never think of the priest but only as an automaton, to be moved about at their own sweet wills, especially in the sick call. Well-instructed Catholics, and there is no excuse for there being ignorant ones, should call in the priest at a seasonable hour when sickness of a serious nature manifests itself. Don't wait until the doctor gives the patient up. Most oftentimes then it is too late for the priest to do any good the Church desires, expects and demands. The clouded mind does not respond. A sick person reconciled to God through the reception of the sacraments, has a calm mind, and the priest's ministration goes far to effect a cure. Have reason and common-sense, and attend to the religious duties promptly and in seasonable hours as far as possible.

The Catholic Review.

THE CATHOLIC.

THE Catholic is serious, for he sees the world lying in error and wickedness; serious — for he has his own sins to lament, his own soul to save, and he sorrows;

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but never does he sorrow as one without hope, and his sorrow is less of the sensibility than the will, less in what he feels than in what he wills. Be it always free, calm, rational, possessing his soul and overflowing with gladness. He eschews melancholy as the devil's best friend upon earth, abhors the morbid sentimentality of the soul which feeds upon itself and grows by what it feeds upon. He may be grave, but never mopes; tender, affectionate, but never weak or sickly. He goes forth into the fresh air, the bright sunshine, and, when occasion requires rings out the merry laugh that does one's heart good to hear.

Orestes Brownson.

THE WORD "CATHOLIC."

THE word "Catholic" is first used in the Apostles' Creed, where it says: "One, Holy, Catholic, Apostolic Church." It is next used by Ignatius, who is said to have been an Apostle of John. He used the word in this sentence: "Wherever Jesus is, there is the Catholic Church." St. Augustine (A. D. 400), says: "The very name of 'Catholic' holds me to the Church." The word is derived from "kata," meaning "in" or "through" and "olus," the whole.

HOW TO PRAY.

IN order that the prayer may be always truly human, let it be in all ways sincere. Say and do those things that serve to bring you nearer in feeling to your God. Kneel when you pray, if that action come spontaneously as a true way of forgetting the self in higher things. Bow down in prayer, not to be seen by others, nor in the way of shocking your own self-reliance, but to do it when action seems to fit the mood, and to express your glad reverence for all that is better than yourself.

When the body bows thus, the soul is looking up into the face of the Eternal. This upward look of the soul is the essence of prayer — a brave and hopeful lifting up of the spirit of a man. When any one is cast down, forsaken, crushed, imperiled or in any other way stricken, let him not yield to the mood of fear or sorrow, but rather let the spirit hold itself erect and manful, face to face with the light eternal, heart to heart with God, the life that is larger than ours.

All such prayer is rich in reasonableness, strong in helpfulness, noble in its manliness. The progress of souls rests upon such prayer. It is the mainstay of civilization, the angel of the home, the comforter of men in trouble and their guide in darkness. It is victory over sin. Learn then its simple wisdom, choose its manly way and so advance into your grander life.

THE MANNER OF SAYING THE ROSARY.

THERE are different manners of saying this prayer well. The first is to attach ourselves to the sense of the words, such as we have explained them, to enjoy them, to penetrate into them; the mind tires and is wearied, the heart never. A second manner is to propose to ourselves, before commencing each decade, a special intention, which by occupying the mind and the heart whilst reciting it, obviates the weariness of repetition by means of the particular interest attached to each intention. For example: One decade may be said for some fault which needs to be corrected. Another for such or such a virtue to be acquired; the third for such or such a grace which we desire; the fourth for the conversion of sinners or some

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particular sinner, and a fifth for the souls in purgatory. A third manner is to occupy ourselves with the mysteries of the rosary; one day with the mysteries — the Annunciation, the Visitation, Christmas, the Purification, and the finding of Jesus in the Temple; the second day a meditation may be made on the sorrowful mysteries — Jesus in the Garden of Olives, scourged, crowned with thorns, bearing His cross, crucified; the third day it will be the glorious mysteries — the Resurrection, the Ascension, Pentecost, the Assumption, and the Coronation of the Blessed Virgin in heaven. Is there not abundant and varied matter for our meditation in all these great mysteries, and shall we still dare to speak of monotony? A fourth manner of reciting the rosary is to consider the Blessed Virgin in the first decade as daughter of the Father; in the second, as mother of the Son; in the third, as spouse of the Holy Ghost; in the fourth, as queen of the Church triumphant; in the fifth, as queen of the Church suffering; in the sixth, as queen of the Church militant. These are new points of view eminently suited to sustain piety during the recitation of each decade. Have we recourse to these different means for saying the rosary well?
St. Boniface Calendar.

THE BENEFIT OF VOCAL PRAYER.

THE great trouble of our spiritual lives is the tendency to get languid and tepid; and it seems to me the chief work of our Lents ought to be to resist and fight against this, not by doing a great many more things, but by trying to get back to the better way of doing them. There is one remedy for tepidity, but it is an all-powerful one, and that is prayer. "Is any man sad? Let him pray." Tepidity, in ever so small a degree, always has something of the nature of sadness about it.

It is the weariness and disgust of the soul; and that is sadness. Now, prayer is the great weapon against sadness, and sadness is the great enemy of prayer. If we find we have been getting careless in prayer, we are sure also to find that we have been full of weariness and discouragement. Very often we go on in this suffering, unsatisfactory condition for weeks and months, when, if we did but know it, we might rid ourselves of the misery by half an hour of prayer. And very often, also, when we feel as if we could not pray, that dreadful stupor of the soul would be driven away if we knew how to make use of vocal prayer, following Mass attentively with a prayer book, or saying, slowly and deliberately, some prayer in honor of the passion, such as St. Bridget's.

Vocal prayer, used earnestly, has immense power for combating spiritual sloth and slovenliness, and getting us out of that half paralyzed condition into which we fall sometimes. And it is surprising how much comes out of a very little thing if it is persevered in.

It is impossible to say any prayer on the passion, seriously and attentively, and not to get good out of it, even sensible good. I believe some persons owe many seasons of aridity and indevotion to the neglect of vocal prayer or of the use of a prayer book.
Mother Francis Raphael.

PERSEVERANCE IN PRAYER.

MANY people complain that their prayers are not heard. Again and again they have made some special request for temporal, or it may be even for spiritual

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blessings, and nothing seems to have come of these petitions. Others get what they ask for, but they are not favored and they almost make up their minds it is of no use for them to pray. They think, perhaps, that they are too great sinners for God to hear them; or they are even tempted to believe that they do not know how to pray right; or that prayer is a mistake altogether; that God's will is not moved by it; that, if any one does seem to get anything by it, it is only chance and would have come without it just as well.

Now what can be the reason of the failure of these good people in prayer? Is it, perhaps, what they asked is really an evil for them, and so God could not in mercy grant it, but had to give them something better instead, which they have not noticed? Or is it that they did not strive to do their best to win what they wanted also by their own exertions as well as by prayer; that they would not put their own shoulder to the wheel? If it was some virtue, such as charity or patience, that they were asking for, and meanwhile took no real pains to cultivate and practise it, no wonder that God would not give it to them. Or, lastly, is the reason for their disappointment that they were praying for others whose will was obstinately set against their prayers? A mother prays for her son, and her prayers are heard, though they may not seem to be. Graces are granted to him but he resists them. God has not promised to send them in such a torrent as to sweep away and break down all opposition though He may yet do so if she will only persevere.

USE A PRAYER BOOK.

It is a bad sign when, in a congregation of Catholic worshippers able to read and write, only a few persons habitually use a prayer book. Of course, as all spiritual writers agree, the highest prayer is the uplifting of the soul to God in silent adoration or in the simple ejaculations or earnest petitions that swell forth unsolicited from the devout heart. But in most cases the neglect to use a prayer book in public worship arises, not from a desire to leave the soul free to follow the inspirations of the Holy Spirit, but from indifference, ignorance or pride. Very few persons are able to remain long in a state of recollection, especially in this country where the habit of newspaper reading and of undue absorption in material interests tends to dry up the springs of interior life. The art of meditation and delicacy of the sense by which Divine influence and utterances within the soul are perceived and responded to, can be cultivated only by silence and attention. As a rule those spiritual heights where the soul walks familiarly with God and enjoys the converse of the immortals can only be attained by climbing slowly upward along the well-trodden paths marked out by the enlightened piety of our ancestors.

The best of all written prayers are the Offices of the Church, the Liturgy of the Holy Sacrifice, the Offices of Vespers, Compline and the rest of the Canonical Hours, and the Ritual of the Sacraments and Sacramentals. These prayers are given us, in a special sense, by the Holy Spirit Himself; a large portion of them are the Inspired Words of the Canonical Scriptures, and they all are the words of the spotless Bride of Christ, in which she praises her Beloved, or edifies her children or gives His benediction to the world of nature which God has placed under His feet and hers.

But condescending to the needs of uneducated people, and of those who are

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spiritually but babies in Christ, the Church has given her approbation to multitudes of private devotions, and always encourages the publication of private prayer books, providing that their contents appear to be edifying. The fact that such books bear the episcopal approbation is usually a sufficient guarantee of their usefulness and freedom from error; so that when one does not use the Church's own prayers such a book can be employed with great profit.

It is certain that no literate person who frequently relapses into mortal sin or who has not attained a high degree of Christian perfection can dispense with the use of some written guide to devotion, especially in assisting at Mass or preparing for the reception of the Sacraments, without evil consequences. If God does not guide one's devotion, the devil will; and we can enjoy the Divine Guidance only through the direct inspirations of the Holy Spirit or by the aid of forms and directions furnished by enlightened servants of God.

The use of written aids to devotion is especially important when one finds one's mind wandering into worldly channels or suffers from the intrusion of unseemly thoughts or emotions of any kind.

ANSWERS TO PRAYERS.

IN reading the numerous favorable answers to prayers for physical and spiritual needs ye must remember what a certain pious author has said: "God's delays are not God's denials." There are those who day after day, month after month, and even year after year, have poured out heartfelt petitions for some cherished object or loved one, but have yet to receive the desired answer. These must not be disconsolated or without hope. "Time may be delayed, the manner may be unexpected, but the answer is sure to come. Not a tear of sacred sorrow, not a breath of holy desire, poured out in prayer to God, ever will be lost; but in God's own time and way, it will be wafted back again in clouds of mercy, and fall in showers of blessing on you and those for whom you pray."

UNANSWERED PRAYERS.

ST. AUGUSTINE says there are three kinds of people who pray and are not heard, and three ways in which they pray.

First, those who pray in a bad state of mind — that is, a state of mortal sin. There is nothing which turns God from man so much as sin. Man, after being regenerated by baptism, should always have his soul in a state of purity, instead of which he very often has it in a state of sin, thus compelling Almighty God to leave him and go far from him. Therefore, when we pray we should always be in a state of grace.

Secondly, those who pray in an unfit manner — with a heart full of distractions and a mind overwhelmed with the turmoils and affairs of this wicked world. They may be on their knees — they may be in the temple of the Almighty, but their heart is not there. When this is the case they cannot be heard, neither can God grant them their prayers.

Lastly, those who ask for things which they should not, viz: things of the world, or those which would be injurious to us. God, Who is all love, has created man for everlasting glory, therefore, how is it possible that He could grant us a petition which would only conduce to our own confusion and injury?

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THE SIGN OF THE CROSS.

WE are Christians, and our sign to make this known is the "Sign of the Cross."

Of what religion are you? Time was when the Christian used to answer this question only by the sign of the cross, and he was sufficiently understood, and by this his faith sufficiently manifested.

In the name of the Father, and of the Son, and of the Holy Ghost. Meditate on these mysterious words with which we accompany the religious sign of our redemption, and you will find in them an abridged profession of the whole Christian religion, a memorial of its greatest mysteries, a prayer comprising faith, hope and charity, an act containing adoration, praise and sacrifice.

With this sign we were marked when entering this life, we asked, in the person of others, for our share in the immense merit of the Saviour Jesus Christ. With this sign we shall be again marked by our mother the Church, when, departing this world, we shall go to ask our share of the Eternal Kingdom. A sign of the cross consecrated our cradle, a sign of the cross will bless and consecrate our grave. Enter into life and walk in the name of the Father, and of the Son, and of the Holy Ghost. Depart this world, Christian soul, in the name of the Father, and of the Son, and of the Holy Ghost. Thus it is between two solemn invocations of the Holy Trinity that religion has placed all the days of man; and as man's days, fast passing, like the sea-waves, might have lost their purity had they not run always under the eyes of God, Christianity has sought to recall in our mind the remembrance and the thought of the Holy Trinity frequently during our life, in all important circumstances, and even several times in the day. So from the unction of baptism to the last unction which prepares the Christian for death, all the sacraments are administered with the mysterious sign of the cross — in the name of the Father, and of the Son, and of the Holy Ghost. It precedes and follows all the prayers and ceremonies of the Church, and it is found mingled with all the acts of her sacrifice.

Adorable and powerful sign! By it the early Christian disconcerted and dissipated the prestiges of the devil in the magical and superstitious ceremonies of the Pagans; by it the martyrs reanimated their own courage amidst the awful tortures they had to suffer. By this sign all our men of faith wrought their miracles, and by it all our saints stood firm against and eluded the attacks of their spiritual enemies. "It is the shield," says St. Gregory Nazianzen, "which has protected me against the evil spirit and his dangerous assaults." Happy he that knows the answer and the virtue of the sign of the cross! Happy, he who, far from being ashamed of it, glories in and cherishes and places in it his strength, his joy and his hope! A sign of the cross religiously made, leaves always a good, a heavenly impression on the brow over which it passes. It blesses and consecrates that of the infant, it refreshes and brightens that of the youth, it removes the wrinkles from that of the full grown man, it revives and renovates that of the old man. Make it your constant practice to rise and go to rest with the sign of the cross, and God will bless all your nights. Let the sign of the cross precede and follow your labors, your studies, your meals and all your actions, and rest assured again that God will ever bless you.

THE IDEAL CATHOLIC FAMILY.

If it be asked what is the ideal family? we reply, simply, it is a family

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constructed upon and governed by Christian principles and pervaded by a true Christian spirit. That is the whole matter in a nutshell, says a writer in *The Sacred Heart Review*. It is a very simple statement and no doubt it sounds commonplace, but it embraces a world of meaning. It contains a secret of true happiness in this world and furnishes the best security of happiness in the world to come. The details are as simple and commonplace as the general proposition, but it may be well for us to consider them for a moment.

In the first place, it goes without saying that the heads of the ideal family are practical Catholics, which, of course, is the same as saying that they are practical Christians. They live not for this world, its riches, its honors or its pleasures, but for the world to come. They do not, indeed, neglect the business of the simple, rational pleasures of this life, but their whole spirit and their conduct shows that their hearts are not supremely in this world, but they strive always to seek first the kingdom of God and His justice with a firm faith that all other things necessary in their happiness and well-being will be added unto them. Consequently their household is a Christian household. God is constantly recognized in all their daily life.

The parents have not entered upon the interesting relation of husband and wife from fancy or impulse, or from motives of selfish interest or passion, but with a serious sense of the importance, the sacredness and the responsibility of the relation. They have solemnly plighted their troth before the altar of God, and they resolved with the help of Divine Grace, to keep their vows and fulfil their promises. They have realized that the true secret of domestic happiness lies in mutual concession and mutual forbearance. There is no clashing, no selfish bickering between them. They are specially careful not to set before their children the example of strife and contention. They know well that example is catching, and if they wish to have peace and harmony reign among the children it must originate with the parents and flow down gently and silently from the fountain head of the family.

If difference of opinion arises — and differences will sometimes arise in the best of families — they are discussed, not with heat or passion or with a selfish desire of victory on either side, but calmly, candidly, with a simple desire to know the truth and with a disposition on both sides to yield the point at issue rather than give rise to the least misunderstanding or bad feeling.

Alas! how many unhappy families are deprived of peace and harmony and rendered wretched by the thoughtless, selfish bickering and contention of the parents! If the parents quarrel the children will, of course, quarrel also, and bedlam will then reign supreme. The children will quarrel among themselves and with their parents. They will be disobedient and refractory, and they will, in all probability, be punished hastily and in anger, and this will add to their disobedient and ugly spirit.

Not such is the ideal family. There the unfailing devotion and delicate and affectionate consideration of the parents communicate themselves to the children. They love their parents, and they love each other, and instinctively show the same affectionate, unselfish consideration toward each other that they witness in their parents. If at any time the children need correction it is administered not hastily,

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inconsiderately and in a passion, but calmly, conscientiously and in love for the child, and with a wise and thoughtful adaptation of the reproof or punishments to the varying temperaments and dispositions of the children.

Above all, the controlling motive and all-pervading spirit of the ideal family is a religious one. Conscience rules in all questions of duty, and a spirit of love prompted by Divine Grace in the habitual use of the sacraments of holy Church pervades all hearts and binds them all in indissoluble and delightful bonds of fraternal affection.

These people do not wear long faces; they do not exclude themselves from society and retire from the world. They are in the world, but not of it. They discharge the duties of the society in which they move, but their hearts are not in its ambitions and its frivolities. The children are gay and light-hearted, fond of innocent pleasures, but have been taught to avoid such as are attended with special temptations. They have not to go abroad for recreation and diversion. Their greatest attraction is the home circle, where, with books, pictures, works of art, music and social converse, with various games and home amusements, their rational aspirations are satisfied and they are happy in themselves. If you take up your abode even for a short time in that family circle, you will be led to exclaim with pleased surprise: "Surely this is an ideal family, this is a little heaven upon earth." Is not such a family worth striving for?

THE CATHOLIC HOME.

WHAT an earthly paradise is a refined Catholic home! The parents belonging to some of the church societies, and the elder children are members of the sodality. The sacraments keep them innocent, and the Sacrament of sacraments gives them the ineffable peace of Christ. Quiet, order, gentleness and kindness are the guardian angels of the household, and education brings in its accomplishments to aid their charms to the ordinary monotony of life. The souls of all the members of the family are growing in grace; their minds are open to what is most choice in science and art; and in their material surroundings, they enjoy all the comforts and some of the luxuries of twentieth century existence. Troubles may come and troubles may go, but the hearts in such a home are tranquil.

HOME, SWEET HOME.

In every girl's life there comes a time when she must think and act for herself. More especially is this the case among the masses of people who are obliged to struggle early and late for existence amidst the sharp competition of the present age. Many a girl lives for a few happy years in careless ignorance of the great trials of life, and then, even before her girlhood days are past, finds herself suddenly brought face to face with the difficult problem of self-support.

It was once the custom for girls to stay at the old homestead with their parents until their marriage. Now, together with their brothers, they leave the safe shelter of home, and one by one, go out into the world to seek a livelihood in offices, stores, and factories. When this work calls them far away from relatives and friends, the first great problem to be solved is how to find a place that can be called home.

Amid the many questionable places which are open in our cities, this is indeed a matter of grave importance. How many an innocent, pure-hearted girl has

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been dragged down by evil associations when there was no one near to advise and help! And, on the other hand, how many, in illness or adversity, have met with cold and even harsh treatment at the hands of strangers, until they were driven almost to desperation!

In the world's great rush there are few who can stop to hold out a pitying hand to others. Boarding-houses are kept as a means of support for their owners, and these are often men and women whose hearts are embittered by dealings with a hard, grasping world and with deceitful and imposing characters. Even were their intentions good, and their hearts warm, few hotel and boarding-house proprietors in the large cities have time or opportunity to look after the individual welfare of their boarders.

THE NEED OF GOOD READING IN THE HOME.

THE need of the child's mental cultivation in order that he may, when he comes to manhood, know intelligently why he is a Catholic, was most strongly set forth recently by a California priest, Rev. Father Peter C. Yorke. Here is a part of his sermon:

"You older people, who have children to send out into the world, profess to be exerting every effort to arm them as they should be armed to best acquit themselves in the inevitable affray. You are earnest in your views and intentions, but you err by oversight, and the mistake is indeed grievous. You train the young perhaps in theory, and again you inform them in a general way, but you do not require that they keep abreast of the Church, and that great institution which should look to you and yours as its leaders sweeps on by you, and then looks back in supplication when you are not there to general its fights or to counsel with it in an hour of dire distress.

"Your boys and your girls must be conversant with the affairs of the Church if you would have them loyal to the principles which are to them at once a surety to character, good name, standing and success. Too often, my good hearers, the young go down in the fight where an inspiring principle might have saved the day. How many of you have sent the child you love out to do for himself and then wrung your hands in the agony of entire helplessness when you saw him deviate from the path you wished him to follow, pause to reach out for the gaudy allurements which lead to no good, and finally fall before your very eyes, lost to the precepts which a study of our religion might have insured, and with no idea of a higher religion than the endurance of the forms and ceremonies which you see here about us. It is the thought of the Church we most need.

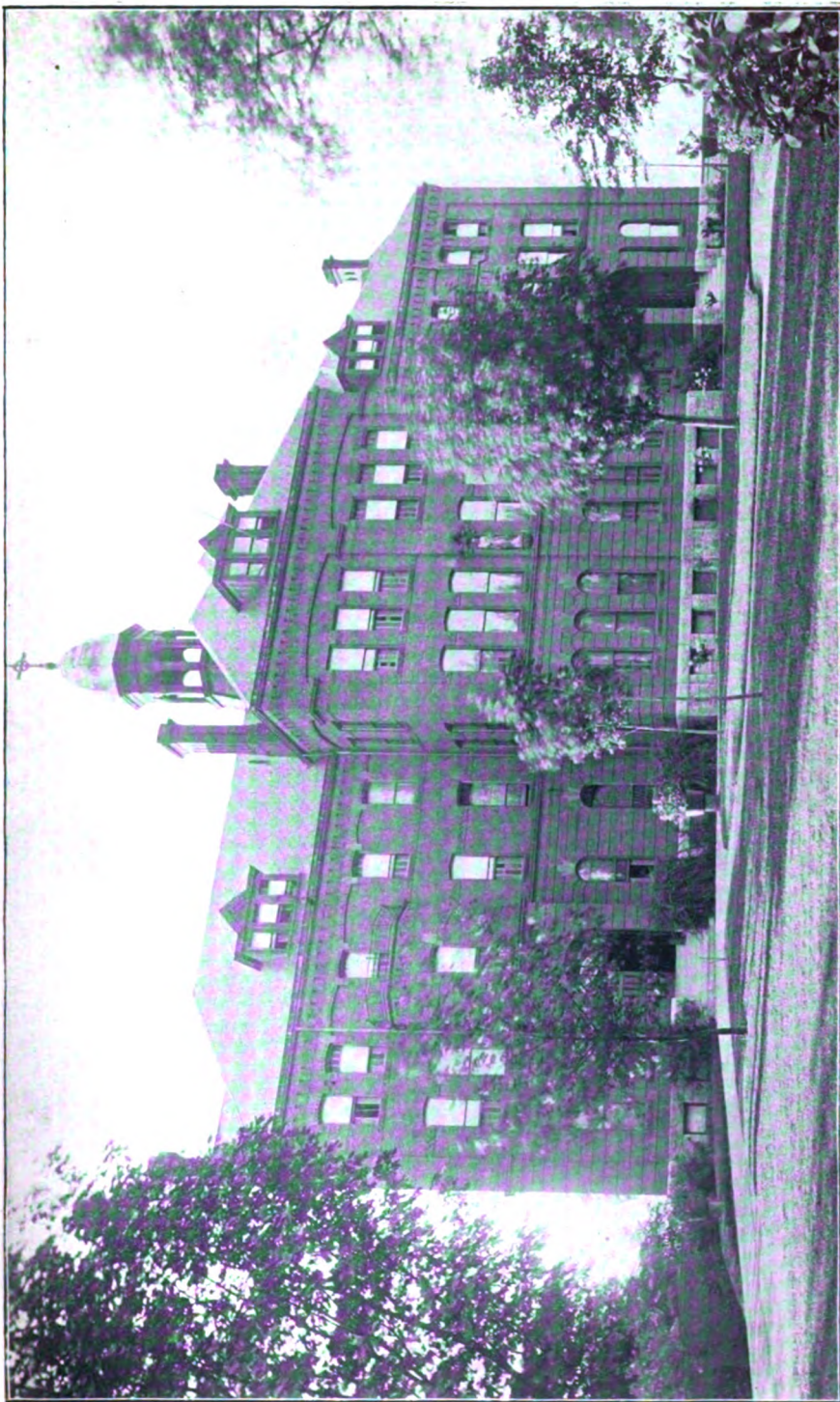
"Your son, through lack of interest in the past, has failed to realize that the Church is at his back, and in turn he feels no especial interest in the Church. Can you wonder at it? Your children must have good reading. I plead with you to afford them a journal true to the principles of Catholicism, to encourage a desire to know what we hold most dear, our needs and our hopes. Let some weekly paper come into your home which will teach them all this and more. Let them be raised by its sentiments above the sordid, every-day recitals of commonplace matters and anecdotes without a moral. At any rate, let them be raised some of the time into a better mental sphere, there to broaden out and grow in the ways of the Church you say you hope for them to serve faithfully.



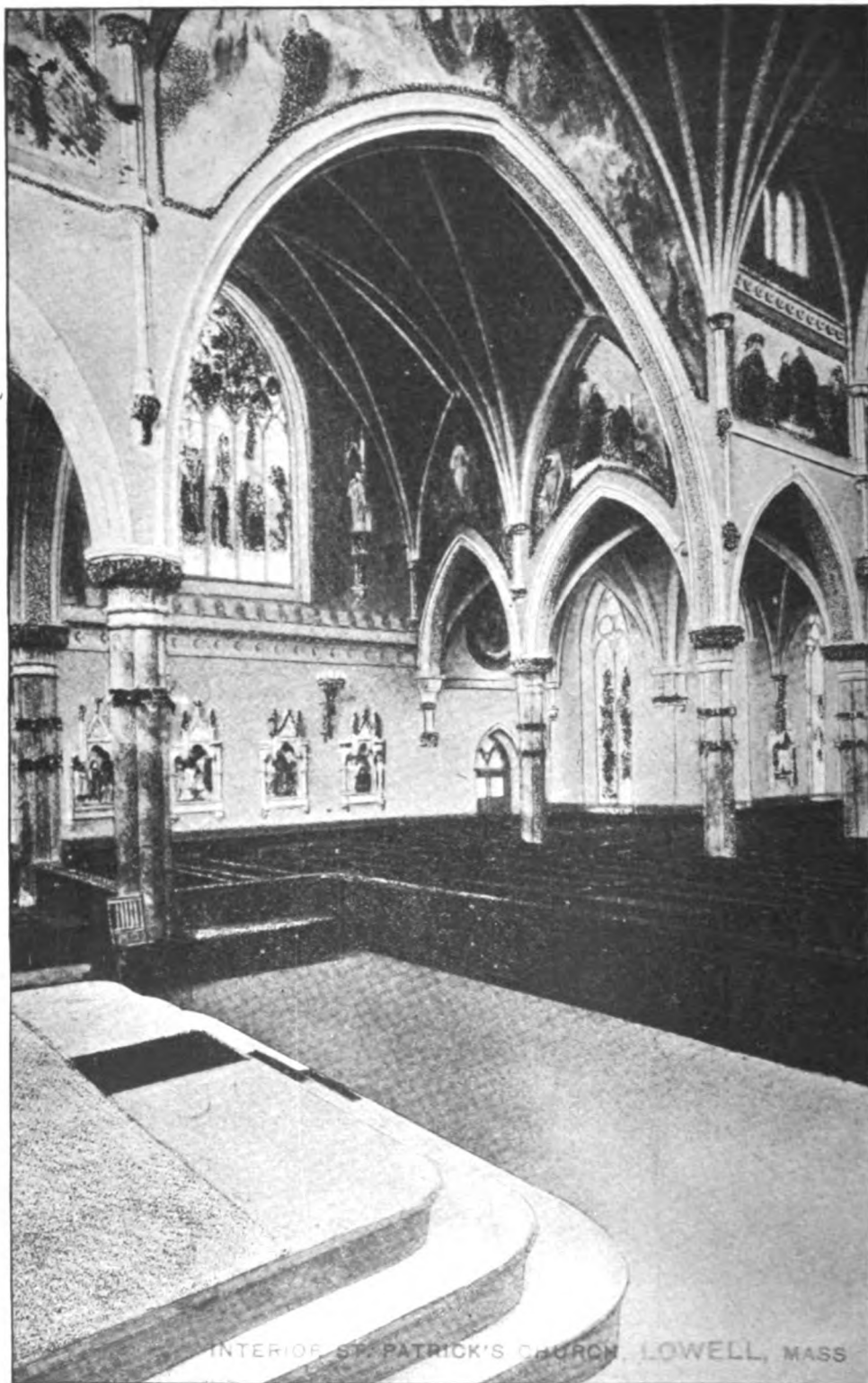
SITE OF FIRST CATHOLIC CHURCH IN BOSTON,
WAS LOCATED ON SCHOOL STREET.



THE FIRST HOLY CROSS CATHEDRAL.

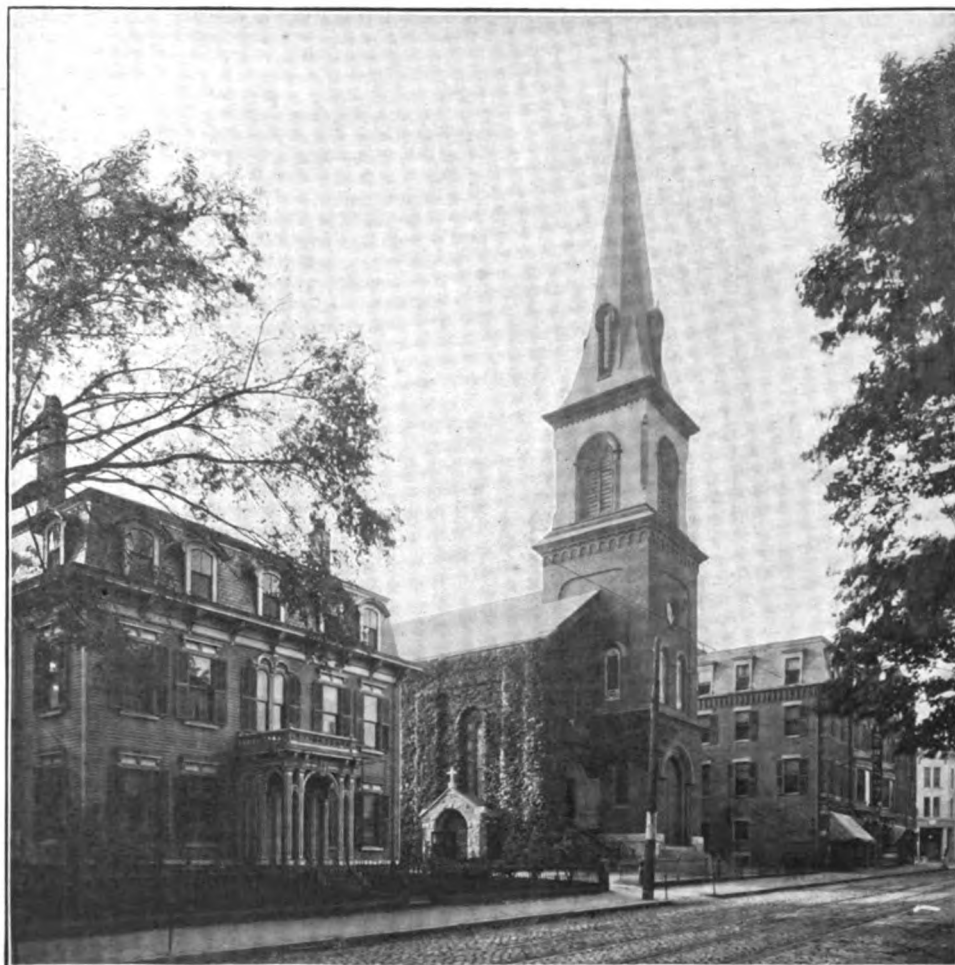


MOUNT ST. JOSEPH ACADEMY, BRIGHTON MASS.



INTERIOR, ST. PATRICK'S CHURCH, LOWELL, MASS

ST. PATRICK'S CHURCH, LOWELL. (INTERIOR.)

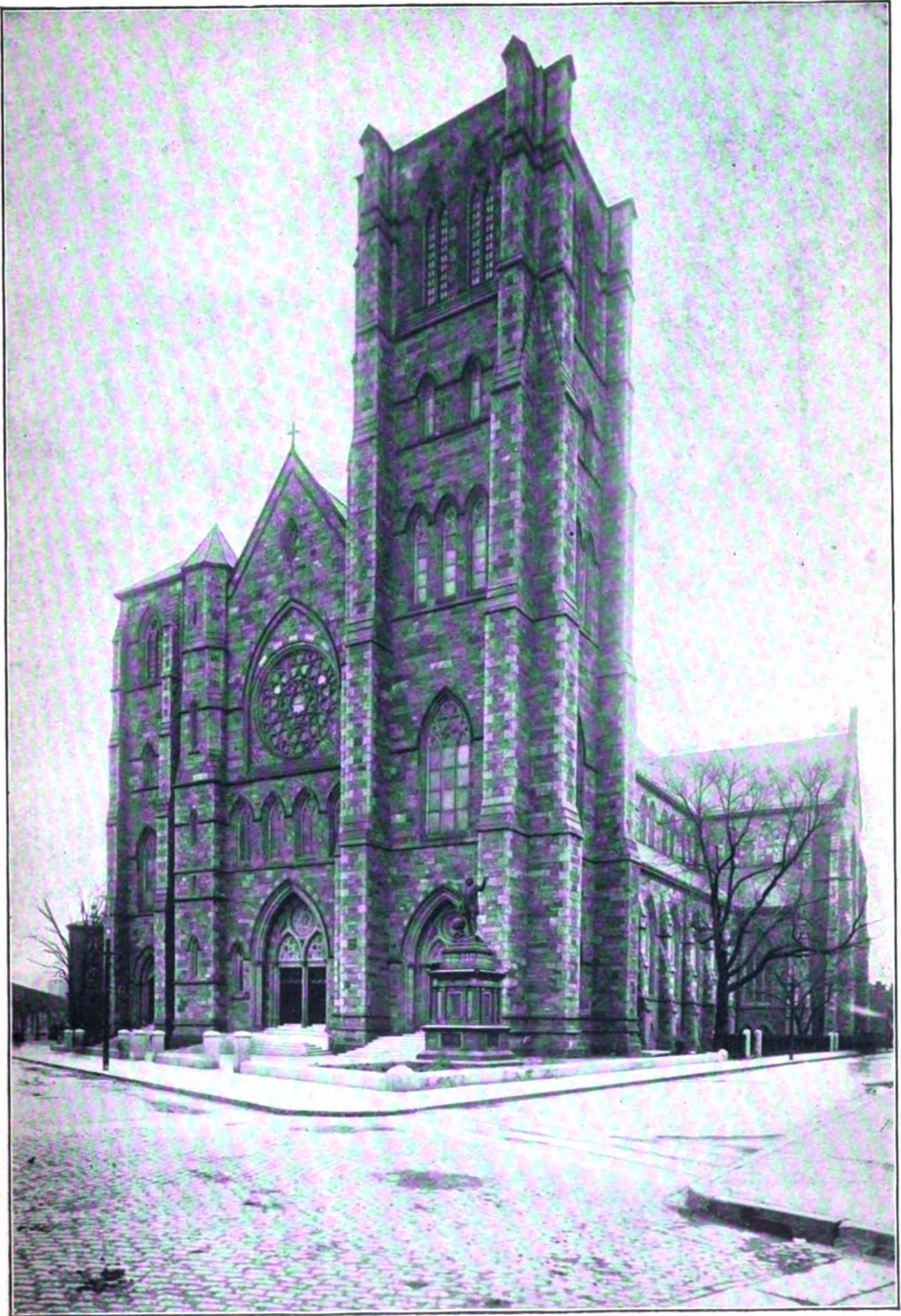


ST. PATRICK'S CHURCH AND RECTORY, BROCKTON.

On May 22, 1859, St. Patrick's Church, at Brockton, was dedicated; its erection was brought about through the efforts of Rev. Thomas B. McNulty, who was its first Pastor. The Interior of the Church is pure Romanesque in style excepting in the chancel where the apse partially follows the Gothic style. Father McNulty directed the parish until his death in 1885. Affiliated with St. Patrick's parish are many organizations both of a Religious and secular nature for the advantage of the old and young members of the Congregation.



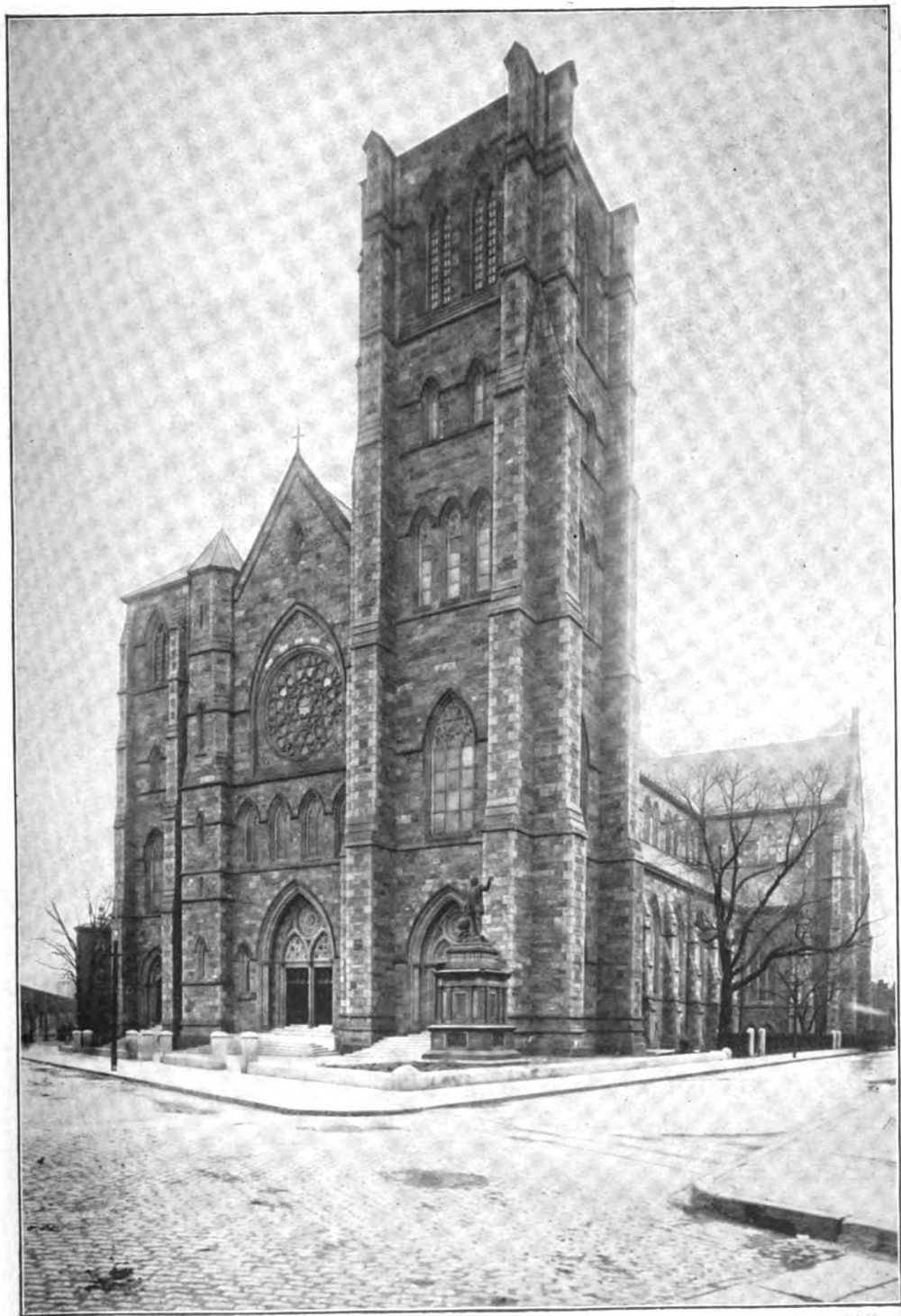
AN INSPIRING ALTAR.



CATHEDRAL OF THE HOLY CROSS, BOSTON, MASS.



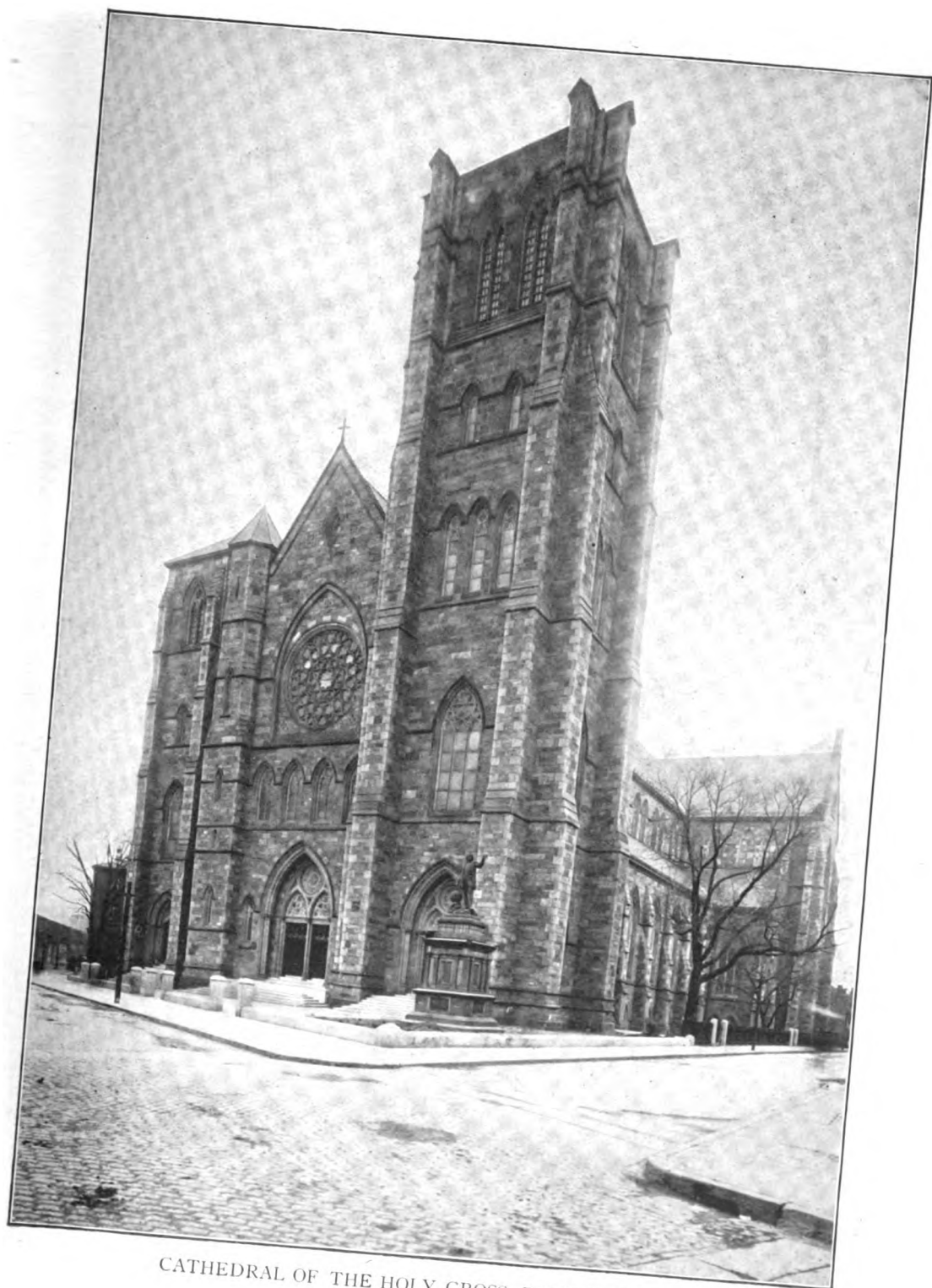
AN INSPIRING ALTAR.



CATHEDRAL OF THE HOLY CROSS, BOSTON, MASS.



AN INSPIRING ALTAR.



CATHEDRAL OF THE HOLY CROSS, BOSTON, MASS.



ST. JOHN'S INDUSTRIAL SCHOOL. NEWTON, MASS.

OUR CHURCH, HER CHILDREN AND INSTITUTIONS.

"Our papers, the papers of Catholics, are not accepted everywhere, but ~~this~~ is all the more reason for your careful nursing of the germs of thought which will bring your children confidence and which will narrow down the distance between the pulpit and the worshipper. We do not force ourselves upon any one, and that cannot be construed as a fault. But when we see our Catholic children pinned to a point of which they know next to nothing, and compelled to hang their heads and blush with shame because of their inability to uphold the doctrine and dignities, to say nothing of the right of their Church, we are constrained to reach out in an endeavor to bring them up to the standard and prepare them to talk of Church affairs as intelligently as would a priest standing in his pulpit. How can they expect to have anything to say in their defense when they are in no way familiar with facts which to-day gather themselves and make a condition for the Church? Literature, the proper kind regularly studied, is the one remedy, the one course for us to pursue.

"It is putting it mildly even to say that some of us have forgotten what religion really means. We do not read. We are laggards, and pay no attention to the thousand and one things which come each day to demand our attention, our best thought and our most determined action. I am impelled to speak, not of the theoretical, but the actual; not of some evil which may be, but of something which even now confronts us. There can be no more gloomy or deplorable desecration of the sacred cloth, to my mind, than a bitter feud, and the lover of a Church as well as the faithful to any Christian belief must revolt at the thought of an undignified exchange of sentiments, be they right or wrong.

"But there are other considerations to be paralleled here. You are citizens of a great republic, in the land of your birth and adoption, and the lawful heirs of certain common rights. You have done your share toward building up the community. You have been loyal to your country and her best interests are yours to foster. You have good sense and liberal minds, and you lift your voices in stern reproof against the signing out of any individual or organ, against an infamous conspiracy, against an effort to do you harm. Can you be other than right in doing so? You know full well of the house to house canvass which has been made in this city against the Catholics, of the vastly unjust and malicious sentiment resting against us, and yet I dare say that only a small percentage of my hearers this morning are in any measure able to uphold their rights in discussion or even know how grievously they have been wronged. You have not read of the cause of Catholicism, and your children, through neglect, have done even worse. They have failed to inform themselves on enough of our tradition to make it possible for them to decide upon the right and wrong of a subject wherein the sacred privileges of a pulpit are involved."

ADVICE TO CATHOLICS, BY BISHOP CONATY, D. D.

Don't get into the habit of being late for Mass. A moment of preparation before Mass may be the means of opening your soul to many graces.

Don't go to Mass without either a prayer-book or rosary beads, unless you wish distraction and not devotion to occupy your mind.

Don't talk in the church without necessity. Talk with God, Whom you may

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not have visited, in His temple, since last Sunday; you will have plenty of time to talk with your neighbors.

Don't criticize the sermon, nor the manner of preaching. It is the message from God bearing some truth to you. Heed the instructions and profit by it; it has something for you to learn.

Don't leave the church until the priest has left the sanctuary. Take a moment in which to thank God for the graces of the Holy Mass.

Don't talk in the aisles going out. Remember you are in the presence of God, in His holy sacrament. Your gossip will keep until you reach the street.

Don't forget to bend your knee as you enter and leave your seat. This is an act of adoration paid to the Real Presence. Do it with faith and reverence.

Don't fail to see the holy water font and the poor box at the church door. Take a few drops from the one with which to bless yourself: drop a penny in the other that you help to bless the deserving poor.

TITLES OF THE CLERGY.

THE frequency with which changes have been occurring in the Catholic hierarchy of late has given rise to an extended use of church titles or to be more exact, it has given rise to an extended abuse of them, says a writer in the *Boston Republic*. Men and women, well posted in almost everything else, intelligent and surely conversant with current and pressing situations, have essayed time and again the role of Mrs. Malaprop, the woman of Richard Brinsley Sheridan's fancy, who was always putting her foot in it. It is criminal, almost, the way clever people refer to members of the Catholic hierarchy; anything at all, from Your Honor to Your Excellency seems in order. So collected a mass of misinformation is seldom displayed.

The parish priest, pastor or curate, is saluted as "Father"; and he alone is so greeted. And when his name is being written his official title is the Rev. ———, as the rector of the cathedral would be styled. In case of a member of a religious order, he, too, would be called "Father," and his title would be, for instance, the Rev. ———, S. J., as the head of the Immaculate Conception Church would be styled. The only other variation besides the initials which represent the priest's religious order when he is a member of an order, are the initials P. R., which stand after the name of every pastor who happens to be a permanent rector. The initials D. C. L., S. T. L., and similar identification indicate degrees in scholarship which the priest has received.

Next to the parish priest is the monsignor. All sorts and conditions of titles are ascribed to the monsignori. It is Father Maginnis, and Right Rev. William Byrne, and just plain Rev. Arthur J. Teeling. The custom and practice in the case is this. A monsignor is generally a Right Reverend. Therefore, for each of the above prelates they should be addressed Rt. Rev. Thomas Maginnis, Rt. Rev. William Byrne and Rt. Rev. Arthur J. Teeling. Sometimes a monsignor is at the head of an educational institution or of a house of study, and then he is addressed as Very Rev. At any rate, whether monsignor or not, the title Very Rev. is usually reserved for the heads of educational institutions; for instance, it is Very Rev. Francis P. Harvey, S. S., who is president of St. John's Seminary, at Brighton, just now. In the case of Monsignor Byrne, his full title is Rt. Rev. William Byrne,

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V. G., he being also vicar-general of the diocese, and in the case of Monsignor O'Callaghan of South Boston, and the others mentioned, it is Right Rev. Denis O'Callaghan, D. D., P. R., the one a scholarship degree, the other denoting a permanent rectory.

Above monsignor is the bishop. In Boston we have Bishop Brady. His official title is Rt. Rev. John J. Brady.

The Archbishop, both in the case of Coadjutor — Archbishop William H. O'Connell, and of Archbishop Williams, are subject to various and manifold misrepresentations. An Archbishop should be called Most Rev.; it is Most Rev. John J. Williams, and Most Rev. William H. O'Connell. In addressing him he is sometimes called Your Reverence, most frequently Your Grace. In writing his name it should always be as indicated, Most Rev.; not Rt. Rev., and never Very Rev.

Finally, to take the Cardinal. More mistakes are made in addressing him and in talking about him than in any other instance. The official title which he signs when affixing his signature is James Cardinal Gibbons. Sometimes he is called the Cardinal Archbishop of Baltimore, but that is merely a technical way of referring to him. His office calls for the salutation, Your Eminence, and His Eminence is the way he is generally reported. Sometimes it is His Eminence the Cardinal Archbishop of Baltimore, the Cardinal being the director of that Southern archdiocese. Sometimes, too, he is called His Eminence James Cardinal Gibbons; both of which titles are correct, and really the only ones which are correct.

Above the cardinals, of course, is the Pope. The Holy Father is called the Supreme Pontiff, the White Shepherd, and other high sounding titles. Officially he is His Holiness, Pius X. There is apt to be very little trouble in ascribing the correct title to the Pope, he being so universally known and so unique in distinction. All through there seems an interest in the titles and in one's attempt to get them right. All through, too, the same failures result. It is really simple if some little care is given, and there is nothing quite so out of place as misnaming them.



CHRISTIAN POLITENESS.

BY VEN. DE LA SALLE.

CHAPTER I

POLITENESS consists in ease and gracefulness of manners, united with a desire to please others, and a careful attention to their wants and wishes.

The Christian youth, at his entrance into society, should be well instructed, not only in his religious duties, but also in those duties of politeness, without which virtue itself loses much of its influence, and learning, that respect to which it is so justly entitled.

Created to the image of God, and bound to imitate a Redeemer, each of whose actions was distinguished by meekness and affability; intended also, to fulfill an important destiny on earth, the Christian should be animated with the most lively sentiments of benevolence towards men, while his conduct in their regard should ever be the faithful expression of his sentiments. If not possessed of that union of simplicity, meekness, and dignity, so characteristic of Christian manners, his deportment should, at least, be free from everything affected, rude or repulsive.

Parents, and those charged with the important office of educating youth, should spare no pains to render their manners polite and engaging; and children, on their part, should not fail to correspond with every effort tending to their improvement in this department of their education. Both should remember, that in early life good habits can be most easily acquired, and that the impressions then received will most generally influence the conduct and manners in after-life. The precepts of a good education may, indeed, in some instances, seem to have been forgotten; they may appear to exercise but little influence on a young man's sentiments and conduct; but it is not difficult to discern, even in the midst of his greatest irregularities and excesses, the good effects of those lessons of virtue and politeness which he learned in childhood.

This little treatise is intended to assist young persons in forming their manners in accordance with the rules of decorum and the received usages of civilized life. It is divided into two parts; the first treats of what relates to external appearance; the second contains instructions on the more ordinary actions of life; namely, rising, retiring to rest, meals, conversation, amusement, etc. All these require distinct rules and the most marked attention, that everything may be done in order, and that our daily actions, corresponding, in the motive and the manner of performing them, with the designs of God, may ultimately tend to the perfection of our being.

Cleanliness of person renders us agreeable to others; it promotes cheerfulness, and is an excellent preservative of health. It also bears a great analogy to purity of mind, and naturally inspires refined sentiments. These reasons alone should be sufficient to induce young persons to practice what they are taught on a subject of such paramount importance.

Sleep is necessary to our existence, but it should be taken at suitable times, and with due moderation; for, when it is either unseasonable or excessive, it becomes injurious to mind and body.

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Food should be proportioned to our constitution and necessities. Excessive indulgence in its use, particularly if habitual, is displeasing to God, and is sure to be attended with sleepiness, stupidity, and loss of health. Children, particularly, require instruction on this matter, as, not foreseeing the evil consequences, they often yield to the present gratification of their appetite.

Man is born for society — to live and converse with his fellowmen. He should therefore, in his conversation, in the visits which he receives and pays, and, finally, in all the circumstances in which he may be placed, know well all the duties which good breeding, reason, and religion prescribe. These duties are, prudence in manners; circumspection in discourse; honesty of purpose; due regard for equals and superiors; patience and meekness in dealing with persons of peevish or unmanageable temper; uniform charity on trying occasions; a constant care to avoid wounding either the reputation of the absent by malicious calumnies or disadvantageous reports, or the modesty of those present by ill-timed praise or sickening adulation; an exact guard upon our eyes; a great restraint on the tongue; and the flight of whatever might infringe, in the slightest degree, the sacred law of charity. Such is an abstract of the virtues to which, from infancy, the young should be trained by those to whose care they are entrusted. These virtues should be so deeply imprinted on the memory and heart, that they may be instantly called into action, as occasion may require.

Although man, without exception of rank or condition, is irrevocably doomed to labor, yet the Lord, ever equitable in His decrees, permits him to take the recreation necessary to recruit his strength and maintain his vigor. It should, however, be commensurate with his wants; for were it to degenerate into sloth or dissipation, it would be opposed to the will of God, and might, moreover, prove a fruitful source of sin. On a subject, therefore, so little understood by a perverse and sinful world, it is of great consequence to give detailed lessons to young people, who are naturally inclined to amusement, and but too frequently want discretion and moderation in its use.

CHAPTER II.

WHEN Michael Angelo had been several days employed on a statue, giving what he termed a slight degree of grace to one limb and of energy to another, a gentleman remarked to him that these were trifles, and unworthy of so much attention. "Trifles, certainly," he replied; "but trifles make perfection and perfection is no trifle." This observation may be fitly applied to politeness, which consists of a series of little things, such as a look, the tone of the voice, a kind word, an obliging action, an air of satisfaction and of gratitude for kindness received, and a number of considerate attentions, which can be better felt than described. Though these, taken singly, may, perhaps, appear trifling, yet, in the aggregate, they form the characteristics of true politeness.

The source of true politeness is the heart, in which there must exist a great degree of good-will to men, and a sincere desire to promote their happiness. Politeness, when practised in early life, becomes a habit, and its exercise, like that of other habits, will be easy and agreeable. It should begin under the paternal roof, and be cultivated in the daily intercourse of domestic life. There the passions,

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as they gradually arise, can be placed under due restraint; the kindly feelings can best and most frequently be exercised, the constant interchange of good offices encouraged; and the manners formed to gentleness and courtesy.

The child who, in the retirement of home, acts towards his parents with reverence and love, and towards his brothers and sisters with kindness and affection; who seeks opportunities of rendering them little services, and feels regret when he cannot contribute to their comfort and happiness; who never indulges anger, moroseness, or incivility, but is uniformly mild, amiable, and obliging — will find it easy to act on all occasions towards others also with sweetness and affability. He, on the contrary, who is wont to act with rudeness and incivility in the bosom of his family, will never possess that amiable and generous disposition, nor those polite and engaging manners, which, in the intercourse of society, require to be unremittingly exercised.

It is mentioned of a certain prelate, remarkable for his meek and elegant demeanor, that, in the retirement of home, and in his intercourse with his domestics, he preserved, even in his least actions, the same meekness and courtesy which marked his conduct in public. Hence, he was never surprised, but on every occasion and in every place acted with such singular gratefulness and benignity as commanded the respect and won the esteem of all who approached him. What a lesson for the young to accustom themselves at home to the duties they must discharge abroad; never to act rudely or ill-naturedly, nor suffer an unkind look, an angry or offensive word to escape them; and to be careful never to permit the charming familiarity of domestic life to degenerate, as it not unfrequently does, into neglect, rudeness, or incivility! They should remember, that no courtesy, however great, can be sincere or lasting, if the love of God, and a view to Him, be not its primary object. He who, in early life, learns to regard God and His good pleasure in every act of kindness he performs, will gradually be strengthened in love for others, and will be prompted, even under discouraging circumstances, to render them a number of affectionate services.

There are two things extremely prejudicial to politeness, and which, if indulged, would prove fatal to its exercise. The first of these is selfishness. The continual preference of others; the unremitting attention to please without embarrassing; the self-government necessary to restrain the heart and tongue under circumstances of provocation; the yielding with a good grace, to humors and caprices; and the multitude of little sacrifices which politeness demands, appear intolerable to him who never thinks but of self and its gratification, and who is a stranger to the delight that emanates from the consciousness of having communicated pleasure. To the generous mind, such sacrifices become sources of pleasure, and seldom fail to obtain many grateful returns from the objects of his attention.

The second is *moroseness of temper*. A cheerful disposition is one of the greatest blessings; it imparts sunshine wherever it appears. It not only contributes to the happiness of its possessor, but diffuses joy and happiness around him. How gloomy the condition of the house from which, through the angry, vehement, or dissatisfied disposition of some of its members, cheerfulness is entirely banished! Peace, union, and good feeling cannot be inmates of such a dwelling; mutual coldness, estrangement, and perhaps aversion, become its occupants; and the

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domestic hearth, which should be the centre of light, love, and happiness, about which all should gather in cheerful and affectionate festivity, becomes an object of gloom and disaffection.

A young person never should indulge a passion or a feeling which would occasion or increase so deplorable an evil. If, unfortunately, he had not in childhood been trained to gentleness and piety, and finds his temper headstrong and violent, he should not, on that account, despair of its reformation. As there is no disposition naturally so good, as not to be susceptible of improvement, so there is *not one* so decidedly bad, as not to admit of being restrained and moderated. He who said to the waves, "Be still," and whose voice they instantly obeyed, is ever ready to assist, with His grace, those who are desirous of quelling the tumult of passion. When evil propensities are judiciously governed and corrected, they usually become means of sanctification.

Persons of the most ardent and impetuous temperaments have, by the grace of God, and their own care and watchfulness, become models of meekness, moderation and sanctity. Of the youthful Duke of Burgundy, we are told by his biographer that "He was born terrible, and, during his first years, continued an object of terror: that he was hard-hearted; irascible to the extreme of passion, even against inanimate objects; impetuous to a degree of fury; incapable of bearing the least opposition to his wishes, even from time or climate, without putting himself into paroxysms of rage that made others tremble for their existence; stubborn in the highest degree, and passionate in the pursuit of every kind of pleasure; that he considered other men as atoms, to whom he bore no resemblance, and regarded even his brothers, although they were educated on an equality with himself, as intermediate beings between him and the rest of mankind. But," adds the writer, "the prodigy was, that, in a short space of time, under the care of Fenelon, religion and the grace of God made him a new man, and changed those bad qualities into the opposite virtues. From the abyss which I have described, there arose an affable, gentle, moderate, patient, modest prince, austere only to himself, observant of his duties, and sensible of their great extent. His only object seemed to be, to perform all his duties as a son and a subject, and to qualify himself for the discharge of future obligations."

St. Francis of Sales was of so ardent a temperament, that, to subdue it, he assures us, it cost him twelve years' struggle; and yet his meekness became such that it always appeared on his invariably serene countenance. His mien was so inexpressibly amiable and benign, that, as we are assured by his contemporary, St. Vincent of Paul, he might be regarded as the living image of our Blessed Redeemer.

The rudeness of others should not prevent us from exercising politeness towards them. To treat them politely is the best means of triumphing over ourselves, and very frequently, of reforming them; whilst it secures to us that interior peace which always flows from the consciousness of having performed an action, at once opposed to the false maxims of corrupt nature, and in accordance with the dictates of religion.

In a certain family there was one of a very disobliging disposition who would not put himself to the slightest inconvenience, or make the least sacrifice to oblige. He seemed so entirely engrossed with his own little gratifications as to be quite

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insensible to the feelings or convenience of others. Another member of the family, of a very religious and affectionate disposition, resolved to effect his reform. He availed himself of every opportunity to oblige him, anticipated his most trifling wants, even sought occasions of contributing to his convenience. A great change was soon visible; acts of kindness began to be exercised; the disposition to do them was gradually acquired; and this unaccommodating individual became afterwards remarkable in the family for his polite attentions. The person who had made up the experiment, was amply compensated by the general good feeling which the change produced, and by the great kindness which he afterwards received from the individual whose disobliging manners he had thus been instrumental in correcting.

To acquire habits of politeness, then, a person must begin in youth — under the eyes of his mother. He must cultivate a deep reverence for parents; a sincere affection for relatives and friends; gentleness and courtesy to equals; affability to inferiors; cheerfulness of mind; a desire to please and oblige; a gentle, amiable, engaging manner of acquitting himself of every domestic duty. He must do all this with a view of God, and an intention of pleasing Him. Such a person will not, when he enters society, disgust by rude or unbecoming manners; but will, wherever he may be placed, find the exercise of politeness easy and agreeable; will secure for himself the respect of all who witness his conduct; and, what is infinitely better, he will, by the exalted motive of his actions, obtain the blessing and approbation of Heaven.

This chapter cannot be more appropriately concluded than by the following extract from the description of our divine Redeemer, in His intercourse with His Apostles, by a Father of the Society of Jesus: — “They were men, for the most part, without education, good-breeding, or politeness; yet never did He separate Himself from them, never did He appear pained or dejected by their ill manners. He instructed them with patience, reprehended them with meekness, and gave them nothing to suffer. He lived with them on a kind of equality, always ready to serve them, and to receive their least services with such sweetness and affability that hardly could it be perceived that He was the master.”

CHAPTER III.

NOTHING contributes more to exterior dignity and propriety of manners, than exactness in preserving the natural positions and motions of each part of the body; so true it is, as a late writer has very justly remarked, that “Gracefulness is to the body what good sense is to the mind.” Young persons, especially, are very subject to defects, offensive alike to modesty and gracefulness. The first of these is a silly affectation, which puts the body, as it were, upon the rack, and governs all its motions as if it were a piece of machinery.

An artificially measured step, accompanied with an air of affected gravity, is no less opposed to propriety than that carelessness of manner which is the effect of sloth, or of low and vulgar sentiments. Persons of a lively and impetuous temperament should watch over themselves with greater vigilance than others. Their posture in standing or sitting should be adjusted with thoughtfulness and decorum,

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and their gestures few but appropriate. It is not, however, meant that a young person should assume that grave and thoughtful air which is the companion of maturer years; no more is required than that his deportment be modest, graceful, and reserved, yet without stiffness or affectation.

There is a gravity of demeanor indicative of haughtiness, which, in any one, but particularly in a Christian, whose divine Model was "meek and humble of heart," is reprehensible. The exalted idea of his spiritual origin and destiny, that every Christian should have, would impart to his conduct that sweet and amiable gravity which inspires respect and confidence. An air of elevation and dignity, when regulated by modesty, humility, and a feeling sense of what a Christian is, or, at least, ought to be, bears a relation to the dignity and majesty of God.

If circumstances require a person to remain standing, he should not stoop, keep his head on one side, or lean indolently against the wall or the furniture. In sitting, he should, to preserve a graceful and agreeable position, select a high rather than a low chair. He should not throw his arm over the back of it, nor rest his elbow on the back of another chair to support his head, nor swing himself in his chair in a balance. He should sit in rather an upright position, and not change his seat without necessity; neither should he draw his chair with noise along the floor nor place it in a situation inconvenient to those who leave or enter the apartment.

It would be improper to select the handsomest chair in the room, or an armed chair, in preference to an ordinary one, but if invited to either, he should take it without hesitation. To take such a chair, in the first case, would betray rudeness or self-importance; to refuse it, in the second, would be questioning the judgment of the person who offered it.

On entering an apartment, if there be many present, one should glance around to pay his regards to all, and having bowed, retire to the place assigned him or to that which is most convenient. If on terms of intimacy, and that he finds it necessary to shake hands, he should first advance to the mistress of the house, then to the others, in the order of their rank. One should not stand while others are sitting, nor sit while they are standing. If the person who addresses another remains standing, the latter, if sitting, should rise, and not reply in a sitting posture, unless desired to do so. In meeting acquaintances in the street, they should never be addressed in so loud a tone of voice that either their names or the nature of the conversation could be known by persons passing by. The same should be observed in shops and places of public resort. When a person, in company with another, meets a friend or an acquaintance, he should not introduce the parties to each other unless he has reason to believe that doing so would be mutually agreeable. The inferior in point of age or rank should be always introduced to the superior.

Modes of salutation should be particularly attended to. With equals and inferiors, the most ordinary is a slight inclination of the head; with equals on familiar terms, a gesture with the hand; and with those who by their station or virtues are entitled to peculiar respect, a touching or raising of the hat. This last mode is that which is usual when meeting a clergyman. The exalted dignity to which he has been raised, and the reverence and love which we feel for that Almighty Being Whose ambassador he is, should inspire us with veneration for his

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person; and this interior feeling should, on every suitable occasion, be accompanied by its appropriate exterior expression.

Children should be instructed never to fail in this tribute of respect and reverence. So long as they respect religion, so long will they respect its minister. When they cease to respect him, they soon begin to disrespect religion also; and as it is hardly possible to feel interior respect without manifesting it exteriorly, so these sentiments will soon be extinguished within us, if their exterior expression be habitually disregarded.

CHAPTER IV.

CHILDREN should be deeply impressed with the many advantages attending early rising. It is one of the best economists of time; it promotes the health of both body and mind, and greatly assists in the formation of moral and industrious habits. Sleep, when indulged to excess, impairs both physical and mental energy, interferes with the regular and efficient discharge of duty, and destroys all relish for enjoyments, except those of a coarse and, often, dangerous character. Hence, a fixed hour for rising, and also for retiring to rest, should be appointed, from which there should be no deviation, unless health or some other necessity require it.*

The sluggard seldom, if ever, prospers in business, or attains any degree of eminence in his profession; while those who have been remarkable for a healthy old age, or for great intellectual acquirements, have generally acknowledged, that they have been in a great measure indebted for these advantages to their regularity in the distribution of time, and to their early rising. Seven or eight hours' rest is as much as nature usually requires, and it should be remembered, that a difference of two hours each day in the time of rising, would, in the ordinary average of human life, be equivalent to nearly ten years; and would, as has been well observed, "add ten years to a man's really useful existence."

Man, whatever may be his station, is born to labor. The dawning of day should remind him of this appendage of mortality. How often is the order of nature subverted! A large portion of the day is given to sleep, whilst almost the entire night is spent in foolish and often criminal amusements, to the manifest injury of health, and what is infinitely worse, the neglect of every religious duty.

The first thing that should be done by a Christian on awaking, is to make an offering of his thoughts, words, actions, and entire being to the great Author of his existence, by a fervent act of oblation. and with faith and humility to beg His blessing and protection during the day. He should then rise modestly, and never at this time converse with others, or occupy his mind with distracting concerns. To give the first moments of the day to dissipation of mind, would be unworthy a child of God, whose first thoughts should be consecrated to recollection and piety.

When clothed, he should place himself on his knees, and having recalled the presence of God, say devoutly his morning prayers; nor should he ever permit either business or amusement to interfere with so holy and essential a duty. A Christian should never satisfy himself with a few prayers said hurriedly while

* An aged gentleman who had never known a day's illness having been asked his secret replied, "Dry feet, and early rising, these are my only two precautions."

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dress. God deserves and demands the homage of all our powers and affections. Whoever entertains an exalted idea of the majesty of God, renders Him this tribute with corresponding exterior and interior reverence.

On retiring to rest, children should respectfully salute their parents and the elder members of the family. This act of politeness, besides being a duty, is an excellent means of preserving that good feeling which should subsist in the bosom of every family, and on which its happiness so much depends.

A Christian should never retire to rest without having adored God by humble prayer, thanked Him for His benefits, and implored His protection. He should examine his conscience, beg pardon for the sins into which he has fallen during the day, and firmly resolve, with God's grace, to spend the day following in a manner more worthy his dignity of child of God and heir of His heavenly kingdom. "The path of the just, as a shining light, goeth forwards, and increaseth even to perfect day."

CHAPTER V.

CLOTHING, in regard to its quality, form, and general appearance, should be consistent with the age and rank of the wearer. It should at all times be strictly modest, nor ever slovenly or untidy. The coat and so forth, should be well brushed, the shirt-collar closed and always clean, the shoes or boots well polished; in fine, the whole exterior should exhibit great cleanliness, neatness, and unaffected grace.

Parents should be careful that the dress of their children be suitable to their condition, and that every extravagance therein be studiously avoided. A fondness for fine clothing often leads to ruinous expense; for, when vanity in dress has been habitually indulged, it is very difficult to limit its excesses.

Singularity in dress, and in the manner of wearing it, should be carefully guarded against. The usage of the country in which you live, and of the order of society in which you move, should guide you in the choice and form of your clothing. You must be careful, however, not to conform in all things to the custom which at the moment, may prevail. Fashion is often whimsical and capricious and should never be permitted to draw you into its follies and extravagances.

"Be not the first on whom the new is tried,
Nor yet the last to lay the old aside."

Your dress should never exhibit either vanity or ostentation. The man who places his delight or his ambition in sumptuous apparel, degrades, whilst he seeks to exalt himself. That merit must be questionable indeed, which requires to be set off by trinkets and finery. Negligence, on the other hand, should equally be avoided. It is usually the effect of sloth, and is but too often accompanied with inattention to personal cleanliness.

The children of the poor should frequently be reminded how necessary it is to pay due attention to cleanliness, as a means both of preserving health, and of rendering themselves agreeable to those with whom they have intercourse. The privations which they so frequently endure, and the wretched clothes with which they are covered, together with the miserable, and inconvenient habitations in

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which they dwell, render them so spiritless, that it becomes doubly incumbent on their instructors, while they console them under their trials, to make them sensible of the advantages resulting from personal cleanliness. How poorly soever a child may be dressed, provided his person and clothing are kept clean and in repair, and his demeanor is modest and unassuming, he will not fail to prepossess in his favor every one whose good opinion is really valuable.

The hat should be in keeping with the other parts of the dress. It should not be worn on the top of the head, nor on the side, nor so low as to cover the eyes, but straight on the head, with the front of the leaf facing the forehead. It should be taken off with the right hand, and, if necessary for the individual to remain uncovered, it may be held by the side, if standing; gracefully on the knees, if sitting; or disposed of in the nearest convenient place. In short morning visits it is generally taken into the apartment; but if it is intended that the visit be of long continuance, it is left in the hall or a place assigned for it. In visiting persons of distinction, the hat is not, by persons of inferior station, generally taken into the visiting apartment.

In concluding this chapter, it may be remarked, that an unassuming simplicity in dress is that most befitting a Christian. It will serve to remind him of the modesty by which his whole conduct should be distinguished, and will tend to the benefit of others, by inciting them to follow so praiseworthy an example. "Let your modesty be known to all men," says the apostle; "the Lord is nigh."





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